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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXXII.

In the sixth petition of the Lord's prayer, which is, "And lead us not into temptation, but deliver us from evil," our Catechism teaches us that "we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted." This answer is in accordance with an explicit promise, made in the Scriptures of truth to the people of God, in the following words—"God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." It is in answer to prayer, it should always be remembered, that God is wont to fulfil the promises he has made to his children. If they neglect to ask the things which he has promised, he usually teaches them their duty by withholding the stipulated benefit, till its loss brings them to cry to him earnestly, both for the pardon of their sin in neglecting to ask that they might receive, and for the conferring of the favour which, on account of their neglect, has been justly withheld: and when brought to this temper, they again experience, perhaps in a more signal manner than ever before, the fulfilment of a promise which had seemed to fail.

It is important, my young friends, that you should understand, that the verb *to tempt* has two distinct and very different meanings, in our translation of the Bible—otherwise, the holy Scriptures may appear to contradict themselves. In Genesis xxii. 1, it is said explicitly, "that God did tempt Abraham;" and in James i. 13, it is declared, in the same unequivocal manner, that "God cannot be tempted of evil, neither tempteth he any man." You will observe then, that in the first of these instances, the verb *to tempt* is of the same meaning as the words *to prove, to try, to put to the test*. Thus when Abraham was commanded to offer up his son, which was the thing in which it is said God tempted him, the faith and obedience of Abraham were *tried, put to the proof*, or *test*, by requiring him to do an act to which the most powerful objections would arise, in any mind not in the possession of the most vigorous faith and unbounded confidence in God.

But in the second instance, the verb *to tempt*, is used in its more common signification, which is *to entice, to seduce, to allure* into error, vice, or sin, by placing objects or considerations before the view of the mind, which may have a powerful tendency to produce such an effect. Now, in this sense of the word, God can never be tempted; he is incapable of being *enticed, seduced*, or *allured* to any evil; and he is equally incapable, from the perfect purity and holiness of his nature, of producing such an effect on others, by any direct influence on their minds; or by entrapping or ensnaring them, when they are desirous to avoid evil, and have used their endeavours and sought his aid, that they might escape it. Yet when men have not done this, but on the contrary have chosen and sought evil, and have refused his instructions, admonitions, warnings, and reproofs, he may justly leave them to be overcome by the temptations which they have sought, and loved, and complied with; yea, he may, in his righteous displeasure, so order his providential dealings, that they will be tempted even to their certain perdition.

It is against this fearful divine dereliction, that the petition under consideration, "lead us not into temptation, but deliver us from evil," is pointedly and especially directed. "Abandon us not to temptation," is Campbell's translation of the first part of this petition; and he shows, I think conclusively, that the original words* have this import in other passages of the New Testament, and ought to be so understood in the Lord's prayer. "My brethren, says the apostle James, count it all joy when ye fall into divers temptations," and the reason immediately follows, "knowing this, that the trial of your faith worketh patience:" and in the sequel he adds, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him." Now, as the providence of God directs and orders all the events of our lives, he may be said *to lead us into temptation*, when he permits us to fall into it; and this may be done in mercy, knowing that the temptation, by grace and strength derived from him, will be overcome, as it was in the case of Abraham; and that our crown of eternal life, like his, will be the more glorious, as the reward of the victory achieved. But to be *abandoned to temptation*—to be left not merely to fall *into* it, but to fall *before* it, to be overcome by it, and to abide under its power, unreclaimed, and without deliverance or help from God, this indeed is awful beyond all expression—it is to be judicially left to certain and eternal ruin.

Having thus given a general, and I would hope sufficient explanation of the petition demanding consideration at this time, I will call your attention to a number of particulars, in which a somewhat comprehensive, and yet summary view, shall be given of the subject of temptation, which is one of great practical importance.

1. We are always to avoid temptation as much as we can, without neglecting, refusing, or deserting our duty. Whoever rushes carelessly, or unnecessarily into temptation, has no reason to expect that he will escape without injury; far less can he reasonably hope to avoid even gross sin, if, as it has sometimes been expressed, "he tempts the devil to tempt him;" that is, seeks for scenes or objects of temptation, to gratify an unhallowed curiosity, or rather, (as I suspect in such a case is always the fact) is prompted by the desire of indulging, *mentally* at least, in

* Μη εισενεγκης ἡμας εις πειρασμον.

the sin to which he knows he will be allured. In a word, we are never voluntarily, and of choice, to expose ourselves to any temptation, but on the contrary, to avoid it by all proper precautions. Hence we ought not to think it an extreme, carefully to consider our constitutional make, to know what are the transgressions to which we are most prone, that we may with peculiar vigilance guard against provocatives to easily besetting sins. This is a consideration that should have influence on youth, in choosing a trade or profession, and even on those who are thinking of offering themselves as missionaries, when they examine into their qualifications for the undertaking they contemplate—The inquiry should be, will not the course of life on which I think of entering, expose me to temptations, to a compliance with which I am, from constitutional make, or some other cause, peculiarly prone. But on the other hand, whenever in the providence of God, without our seeking, and contrary to our choice, "we fall into temptation," and plain and important duty requires us to meet it, we ought to look to God for special aid, and go forward with determined resolution.

2. It ought to be habitually impressed on our minds, that we are not sufficient of ourselves to resist any temptation. It has been justly observed, that the foul transgressions of eminent saints, of which we read in sacred story, took place by the commission of sins to which we should suppose they, of all men, were the least exposed—as Moses, the meekest of men, sinned by intemperate anger; Abraham the father of the faithful, by a distrust of the providence of God; and so of several others. The truth is, that as through Christ strengthening them, his people can do all things, so without him they can do nothing. Hence they are taught, in all things to distrust themselves; and to be sensible of their insufficiency, without divine aid, for any good work, or to avoid even enormous sins; and to look constantly to him to uphold and guard them—thus showing, that "when they are weak then they are strong"—strong, not in themselves, but "in the grace which is in Christ Jesus."

3. In connexion with what has just been said, it is proper to notice what has been called *tempting God*. "Men *tempt God*, when they unseasonably and irreverently require proofs of his presence, power, and goodness; when they expose themselves to danger from which they cannot escape without the miraculous interposition of his providence; and when they sin with such boldness as if they wanted to try whether God could, or would, know and punish them."* Good men may commit this sin by expecting extraordinary interpositions in their favour, beyond what God in his word has authorized them to expect. But none except the most impious and abandoned, can do that which is last mentioned by the author I have quoted.

4. It is of importance to remember, that when a temptation solicits or assaults, if we would have any rational prospect of withstanding it ultimately, it must be resisted at once, and with the most decisive resolution and effort. Indeed, all dallying with temptation, as I have elsewhere shown, is sinful in itself; and it may provoke God to withhold, or withdraw, that gracious influence, without which we are sure to fall. Let a temptation, whether it be alluring or terrifying, get possession of the fancy and the feelings, and its full prevalence is all but certain. On this point, let me recommend to your review and care-

* Brown's Dictionary, under the word *tempt*.

ful attention, what I have said in my xvth lecture, on the temptation by which our first mother was fatally seduced.

5. The sources of temptation are the world, the flesh, and the devil. *The world*, proves a source of temptation both from the good and the evil which we may meet with, in our progress through it. The profits, pleasures, and emoluments of the world, often prove a snare and the occasion of sin. Hence we should pray with the Psalmist, that God would "incline our hearts unto his testimonies and not unto covetousness," and that he would dispose and enable us, agreeably to the apostolical injunction, "to set our affections on things above, and not on things on the earth"—The dismaying evils of the world which may prove temptations, are the outward troubles and afflictions which we meet with in it—poverty, persecution, the death of friends and relatives, loss of reputation, and sometimes of life itself. "In the world," said our Saviour, "ye shall have tribulation." When we are exercised with temptations of this description, we should think much of what Christ our Saviour endured for us, and how little, in the comparison, we are called to suffer for our fidelity to him; and we should pray that our outward afflictions may be "for our profit, that we may be partakers of his holiness," and that we may neither "despise the chastening of the Lord, nor faint when we are rebuked of him."

The flesh, that is our corrupt and depraved nature, is also a fruitful source of temptation. In the vth chapter of the Epistle to the Galatians, the apostle gives a catalogue of "the works of the flesh," and sets these in contrast with "the fruit of the Spirit." He shows that in every sanctified soul there is a constant conflict between these opposing principles. His direction is, "walk in the Spirit, and ye shall not fulfil the lust of the flesh;" and he declares that "they that are Christ's have crucified the flesh with the affections and lusts." It is with his corrupt nature that every believer has his longest and sorest conflicts; and his constant prayer should be, for those supplies of grace from the fulness of Christ, by which he may at length be brought off a conqueror and more than a conqueror, over these dangerous enemies of his soul.

Satan, is by way of eminence, denominated "the Tempter"—He was so called emphatically, when he assaulted Christ in the wilderness. He began to act in this hateful character when he assailed our first parents in Paradise, and he has been making his assaults upon all ranks of mankind ever since. "Be sober, be vigilant, says the apostle Peter; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." But it should never be forgotten, that Satan has no *direct* control over the human will; he cannot force or compel us, to yield to his temptations. Hence the direction, "resist the devil, and he will flee from you." Yet the arts and wiles of our great adversary are such, that if he were not limited and controlled by God, he would doubtless succeed in his attempts to destroy imperfect man, since he found the means of seducing the parents of our race, when they had no imperfection. But Christ, our Saviour, was "revealed to destroy the works of the devil;" and to the blessed Redeemer we should especially and directly apply for protection and deliverance, when temptations come more immediately from the great enemy of God and man. This was the counsel of Luther—He advises that under the manifest assaults, suggestions, and injections of our adversary the devil, we should pray to the Lord Jesus

Christ, that is, to God in Christ, directly, specially, and solely, for his interposition and succour; since he was tempted in all points as we are, yet without sin, and is able to succour those who are tempted. Doubtless, Satan is ever ready and constantly engaged to enforce, as far as he is permitted, every temptation that assails us, from whatever quarter it may arise. But there are some temptations, and of the most terrific kind, sometimes called "fiery darts of the devil," which seem to proceed immediately from this fearful enemy. A flood of blasphemous, strange, horrible, dismaying, and almost overwhelming *thoughts*, or, as I would rather call them, *imaginations*, are sometimes poured in on the soul. Sometimes such thoughts, in a more separate and unconnected manner, rise up in the mind, or are suddenly and unaccountably darted into it; and having once entered, they are renewed from day to day, till the sufferer is harassed and tormented almost beyond endurance; and perhaps is distressed with the apprehension of having committed the unpardonable sin, and is even tempted to self-destruction. Individuals of a melancholy temperament, or of a nervous habit, are most frequently afflicted with this calamity, and commonly to the greatest degree; but persons of every kind of constitutional make, and some of the most vigorous health and best spirits, are not always free from a measure of these most distressing mental affections. Nor are persons of the most eminent piety, exempted from them. On the contrary, persons of this character have often been peculiarly subject to this class of temptations.

In regard to this great affliction, the first thing to be observed in seeking relief, is to recollect, and keep it in mind, that temptation, considered by itself, is not sin. Our Lord Jesus Christ, "who did no sin," was tempted by Satan; nor can we easily conceive of more horrible suggestions, than those of worshipping the devil, and of plunging down a precipice; and yet these were among the temptations of our blessed Lord. These thoughts, or imaginations, therefore, so long as they are promptly resisted, rejected, and abhorred, are not sinful—The next thing to be remembered is, that we cannot reason them away. "To attempt to think them down is madness"—said Dr. Johnson, to one who consulted him on the subject. To the same effect precisely, was the opinion of Luther; and indeed of all who have written most discreetly on the subject. The great point to be carried, is to prevent them from being brought before the view of the mind, and as much as possible to disregard them, and not even to notice them distinctly, when they do occur. All recalling of them, or thinking them over—to which there is often a strange propensity—is to renew their impression and increase their strength. The plain duty of the afflicted party therefore is, to lift up the heart in fervent aspirations to the once tempted and now glorified Redeemer, for his protection—for grace and strength to endure the trial while it lasts, and to grant deliverance in his own time and way; and then immediately to occupy the mind vigorously with some lawful object or pursuit. Idleness and solitude are to be avoided as much as possible. "Be not solitary, be not idle," was the summary advice of Burton, in his "Anatomy of Melancholy," which Dr. Johnson thought should be amended thus—"Be not solitary when you are idle, be not idle when you are solitary." By the observance of these directions, and a resolute and persevering adherence to them, the temptations we consider will at length vanish without injury; nay, it may be, with lasting benefit to the afflicted party. The ex-

cellent John Newton, in a letter to one who, under the distress we contemplate, asked his advice, makes a remark to this effect—that however horrible and dismaying these temptations seem, while they last, yet after they are removed, *they leave no scar upon the conscience.* Such certainly has been my own observation, in the cases—considerable in number—on which I have been consulted, and my advice requested. It is by sap and mine, far more frequently than by these furious assaults, that the great adversary of souls effects his purposes. It is by promoting, by every means in his power, carelessness, gradual backsliding, a worldly spirit, neglect of watchfulness, and the conscientious discharge of duty, that he gains an advantage against the professed disciples of Christ; and it is by artful and gradual seductions into flagrant sin, or by endeavouring to keep them in carnal security, or a delusive contentment, derived from purposes of future amendment and repentance, that he ensures, most frequently and certainly, the eternal perdition of unregenerate sinners. With warning you, therefore, my young friends, in the most solemn manner, against these artifices of the great tempter and deceiver, I close my discussion of the sixth petition of the Lord's prayer; and proceed immediately to a brief consideration of its conclusion—

This conclusion is thus expressed—"For thine is the kingdom and the power and the glory for ever, Amen." In these words, according to our Catechism, "we are taught to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and glory to him: and in testimony of our desires and assurance to be heard, we say, Amen."

The word *for*, with which the conclusion of the Lord's prayer is introduced, intimates that what immediately follows is to be considered as a *conclusive reason*, why every petition of this inimitable prayer may properly be offered up to God, and why the answer of the petitions may be expected by every truly devout worshipper: and need any thing be said, to show the force and sufficiency of the reason thus assigned? Surely a Being who is the Sovereign of the universe, infinite in power, and whose glory transcends all conception, and which will endure to eternal ages, must be the proper, and the only proper object, of supreme worship, adoration and praise; and the source also from which his dependent creatures may expect, in the way of his own appointment, a gracious answer to all their reasonable requests, and the supply of all their real wants. But let us dwell for a moment, on each of the clauses in the answer now under consideration.

1. We are "to take our encouragement in prayer from God only." Since God is the only proper object of religious worship, if he has pointed out a particular way and manner in which our approach to him may be acceptably made, it is plain that all our *encouragement* to hope for a favourable hearing and answer of our requests, must be taken from a compliance with his prescribed order. If we adopt any method of access to him, different from what he has prescribed, so far from having reason to hope for a gracious audience and acceptance, we have every ground to expect his frowns, and the rejection of our petitions. Now, God in his holy word has taught us in what manner we are to approach him in prayer. We are to regard him as the only living and true God—abhorring all idols, and all participation of any creature with him in religious homage. We are also to come to him through the mediation of Christ

alone,—rejecting all other mediators, of whatever character or rank. We are moreover, to come humbly confessing our sins, and in the exercise of true faith in his promises of forgiveness, and justification unto eternal life, through the atoning blood and perfect righteousness of his Son, and the renovating and sanctifying influence of his Holy Spirit. Those, therefore, who deny the mediation of Christ; those who look to any other mediator than to him alone; and those who mention, or rely in any measure on their own merits, or on any human merit, to recommend them to God —oppose his prescribed way of access and address, and adopt one of their own, which he will never regard, or treat with any thing but rejection and abhorrence.

2. In our prayers to God we are to praise him. That thanksgiving and praise to God constitute an essential and most delightful part of prayer, I have heretofore distinctly and fully shown. I need therefore only here remark, that in ascribing "kingdom, power, and glory to God, this itself is a high act of praise, and that this was what was intended in the answer we consider. To show this very summarily, I remark, that when we say "thine is the kingdom," we ascribe eternal and absolute sovereignty over the whole universe of material and immaterial beings to God, as the great "I AM:" that when we say "thine is the power," we acknowledge his omnipotence; that he is not only the Creator and upholder of all things, but that nothing is too hard for him to effect; that his counsel shall stand, and that he will do all his pleasure: that when we say "thine is the glory," we acknowledge "that he is possessed of all those excellencies that render him glorious in the eyes of men and angels; and that the praise and honour of every thing that is great and excellent, or has a tendency to raise our esteem and admiration, is due to him." And we recognise the truth, that this kingdom, power, and glory, all belong to God, in the word "forever;" that is, he will possess them, without any intermission or diminution, to all eternity.

3. In testimony of our desire and assurance to be heard, we say Amen. The word *Amen* is a Hebrew term (אמן) which denotes firmness, certainty, fidelity. In devotional exercises, this word signifies both *so be it*, and *so it is;* and both these meanings we are taught to give it in the answer before us; the former, as a testimony of our *desire*, and the latter as the expression of our *assurance* that we shall be heard. Now the use of the word will be the testimony of our *desire*, when "by faith we are emboldened to plead with God that he would fulfil our requests;"* and it will be the expression of *assurance* to be heard, when, in the same exercise of faith, "we quietly rely upon him," to grant us what we ask in accordance with his holy will. It was, therefore, with a striking propriety, that the whole canon of scripture was concluded with the repeated use of this significant term—"He which testifieth these things saith, surely I come quickly. Amen. Even so come Lord Jesus—The grace of our Lord Jesus Christ be with you all. Amen."

And thus, beloved youth, I close not only this lecture, but the whole of those which I have delivered to you on our excellent Shorter Catechism—thankfully acknowledging the goodness of God, that he has spared me and strengthened me, to complete this laborious undertaking—the most important, it may be, of my ministerial life, and on which I earnestly implore his blessing—hoping that not only while I

* Larger Catechism.

live, but when my body shall have returned to its native dust, these lectures may remain, as my testimony to his holy truth; and praying that through his condescending and superabounding grace, he may make them, with all their imperfections, the humble instrument in his own almighty hand of bringing many sons and daughters unto glory, with whom the author may be permitted to rejoice, and say, "Here am I, and the children thou hast given me." Amen and Amen.

A PASTOR'S ADDRESS TO HIS CHURCH.

The following article from the London Evangelical Magazine for September last, seems to have been composed with some reference to the commencement of a new year; and in that view it may be appropriate to some of our readers, who will probably not receive this number of our Miscellany, till another year has begun its course. But the duties it inculcates, are important and seasonable at all times; and we hope the paper will be read and pondered, by all who see it in our pages. What the writer (who apparently was a Congregationalist) addresses to Deacons, is equally applicable to the elders of Presbyterian churches. The quotation from our own Payson, is very impressive—We wish that every clergyman would adopt his resolution, and follow his example.

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Dear Brethren,—In reviewing the past, there is much cause for humiliation and thankfulness. As the professed disciples of Christ, and the members of a Christian church, we are spared in the enjoyment of many mercies, while many around us are in circumstances of suffering and distress—while many more have finished their earthly pilgrimage—and while the successive months of another year have passed into eternity, and carried in their account concerning every one of us to God the righteous Judge of the world. Not only have we been continued in being, but, amidst many and great imperfections, we have been enabled to hold fast our Christian steadfastness, to keep our faces Zion-ward, and in some measure to value and improve the religious privileges with which we have been favoured.

"Having, therefore, obtained help of God, we continue unto this day;" and whilst we remember, with deep humiliation of soul, that our spiritual diligence and improvement have not been so great as they ought, let us be thankful for that measure of consoling and supporting grace which we have experienced, and sincerely pray that the year on which we have entered may, by the abounding blessing of God, be distinguished by increased zeal in the service of God, and a large measure of the enjoyment of *peace*, and *unity*, and *holy prosperity*.

When any work is to be done for God, it is good to set about it while a *sense* of duty is strongly impressed on our minds.

When the law of circumcision was appointed, in token of the covenant made with Abraham and his seed, the patriarch implicitly obeyed, without asking a reason for the divine command; and his obedience was *prompt*, even while the command was sounding in his ears, and a sense of duty was strongly felt. Gen. xvii. 23. When in the wilderness of Sinai, God gave command unto Moses to number the people, we find that the work was begun to be executed on the very day that the order was issued. Numb. i. 1—3, 18. And of like import was the language of the Psalmist. Ps. cxix. 60.

Duty is not always pleasing: it is sometimes both difficult and painful; but if we are conscious

that it is *duty*, we ought not to *hesitate*, nor yet to *delay;* for all God's requirements are authoritative, and the law of Christ, in all matters, ought at all times to be binding on our consciences.

We are required, as Christians, to be sober—to watch and to pray—to be given to *hospitality*—to distribute to the necessities of the saints—to avow our decided and fearless attachment to the gospel of Christ—willingly to deny ourselves—to take up our cross, and to follow him, in proof of our discipleship—to study the things that make for peace—to *strive together* for the faith of the gospel—and to embrace every opportunity to do good unto all men, but especially to them who are of the household of faith.

Whilst these duties refer to *all* professing Christians, there are other and distinct duties which claim the constant, and vigorous, and best attention of several classes of individuals connected with the church of Christ.

On the ministers of the gospel is binding the affectionate and faithful discharge of ministerial and pastoral duties, as those who are set for the defence of the gospel, "and appointed to watch for souls as those who must give account."

Towards the faithful minister of the gospel is incumbent, especially on the people of his immediate charge, obedience, affection, and high esteem, for his work's sake—a united concern for his comfort, a high solicitude for his usefulness, and a frequent remembrance in their intercessions in secret, at the domestic altar, and in all meetings for social prayer.

The deacons, the other officers of the church, should be careful to maintain eminent internal piety, and a holy consistency in every part of their deportment, but in a peculiar manner in that part of their conduct which has immediate connexion with the church of God. Brethren, be examples to all around you of warm, decided, and self-denying attachment to the word of truth and the means of grace; of unwearied zeal for the peace, the unity, and the holy prosperity of Zion; and, permit me to add, for the comfort and encouragement of your minister.—1 Tim. iii. 8—13.

To all the members of this Christian church I would add, with the utmost affection and earnestness, Be lovers of good things, and good men; be anxious, by a practical manifestation of the truth, to commend yourselves to every man's conscience in the sight of God—to let all men see that you prefer Jerusalem to your chief joy—that you esteem it a greater privilege and a higher honour to sit at the threshold of God's house than to dwell in the tents of wickedness—and that you value the reproach of Christ more than all the riches of time. "Brethren, labour less for the meat that perishes, than for the bread that endures to eternal life."

To missionary collectors, to Sabbath-school teachers, and to tract distributors, allow me to say, Be punctual as to time, be regular in the prosecution of the duties which engage your attention, be unwearied in your efforts to do good, and, above all, do not neglect to pray much that your labour may not be in vain in the Lord.

Let those who engage themselves in frequent visits to the habitations of the afflicted and dying, cultivate an affectionate disposition, and pray much for grace to enable you to be faithful at the trying crisis, for in many instances the soul must then be saved, or lost for ever; and on the consciences of such as are recovered from affliction, urge the immense importance of attention to the day of God, the word of God, and the house of God.

To those who assist in conducting the district and other prayer-meetings, allow me to recommend a conscientious attention to appointment, likewise to endeavour to have the heart warmly engaged in the exercise; for when we feel ourselves, then others are likely to feel and be benefited.

Avoid, brethren, for the sake of your own personal religion, for the sake of the church to which you stand related, and for the sake of the Saviour's honour, undue intercourse with the men and the things of the world.

In reply to one who urged the late excellent Dr. Payson to mingle in such society, and to frequent places of publick amusement, he wrote, saying:—

"Can a man walk in pitch and his feet not be defiled? Can a man take coals of fire in his bosom and his clothes not be burned? If he can, he may then mix freely with the world, and not be contaminated. But I am not the man that can do it. I cannot think it proper or expedient for a Christian to go into any company, unless necessity calls, where he may, perhaps, hear the name he loves and reverences blasphemed, or at least profaned; where that book, which he esteems the word of God, will, if mentioned, be alluded to only to awaken laughter or "*adorn a tale;*" where the laws of good breeding are almost the only laws which may not be broken with impunity; and where every thing he hears or sees has a strong tendency to extinguish the glow of devotion, and entirely banish seriousness. Two or three plain rules I find of wonderful service in deciding all difficult cases. One is, to do nothing of which I doubt in any degree the lawfulness; the second, to consider every thing as unlawful which indisposes me for prayer, and interrupts communion with God; and the third is, never to go into any *company*, *business*, or *situation*, in which I cannot conscientiously ask and expect the divine presence."*

Brethren, be eminently circumspect. The ungodly may charge you with hypocrisy, which they would be glad to fix as a brand on your character; but be careful not to give the remotest countenance for any such aspersion, but make it *apparent* that the word of God is your rule, that conscience is your guide, that religion is your aim, and that you are looking forward to heaven as your home—"that you are looking for the mercy of our Lord Jesus Christ, unto eternal life."

G. N.

HYMN ADAPTED TO PSALM VIII.

ADORING THANKFULNESS.

(*From a little Volume entitled "For Ever," by a Clergyman.*)

Oh, sweet employment! sweet indeed
To hearts attuned and strung by heaven,
To pay to God the grateful meed,
For hope inspired, and sin forgiven!

Father, we thank thee! babes in mind,
We hang upon thy smile alone;
No joy apart from thee we find,
No care or grief before thy throne.

When wondering reason takes her flight,
Thy mighty universe to scan,
Sees worlds on worlds, 'mid fields of light,
Then backward looks—Lord, what is man!

But what art thou? Transcendent Love,
Beyond the flight of thought or speech;
Soaring a seraph's wing above,
Yet stooping to an infant's reach!

* Dr. Payson's Life, pp. 21, 22.

Miscellaneous.

For the Christian Advocate.

Mr. Editor,—The following letter was written by a clergyman some years ago, and the person whose case is described is no longer an inhabitant of the earth. If you should be of opinion that its publication might answer a good purpose now, it is at your service.

Windsor, Nov. 27, 1833.

A LETTER TO A BACKSLIDER.

Stop, friend, and consider. Once you made a flaming profession of religion. Once your voice was heard in the social meeting for prayer and praise, and was ever raised in solemn warning and earnest exhortation to careless sinners. Then, many eyes were fixed upon you. The pious rejoiced over you as a lost sheep, returned to the shepherd and the fold. Your old companions in pleasure and iniquity, were, for a season, arrested by your apparent conversion, and in half-earnest began to consider their ways. Your own feelings seemed to be lively and comfortable, and your prospects bright. Most were disposed to augur favourably of your perseverance; but a few of the more spiritual and experienced Christians shook their heads, and said, "the young man carries too much sail, and has laid in too little ballast." They remarked, that you were too fond of being in company, and of being conspicuous; and that they would much rather see evidence of a more humble and contrite spirit. It was, moreover, soon observed, that the simple fervour with which your prayers in public were poured forth, was exchanged for a more studied and laboured form of expression, as if indeed you were sensible that you were praying in the presence of your fellow men, and as if you were not regardless of their admiration. There was also a change in your countenance and air, the impression of which was not favourable on the minds of the pious. You began also, about this time, to be censorious in regard to other professors, and were much occupied with disputation about some metaphysical points in theology. I think it was your purpose to endeavour to prepare for the ministry, and many good men stood ready to aid you in accomplishing this object. Indeed, you began to feel as if you had already received a commission to preach, for on all occasions you were ready to mount the rostrum, and address the congregation. In these addresses, while there was much good matter, there was an appearance of self-confidence, and a love of denunciation, which disgusted many pious persons. I must think, however, that this premature appearance in public, was of real injury to you. Whatever good might have been received by others, none was derived from the exercise by yourself. You were evidently puffed up with some vain anticipation of future eminence—a windy conceit of your own talents and eloquence. Your affected behaviour, and assumed countenance of wisdom and importance, were clear indications that your heart was not right in the sight of God. When a pious female friend, with whom you had been accustomed to hold much religious conversation, undertook the painful office of speaking plainly to you, respecting your faults—although the thing was done with caution and tenderness—it provoked your anger. You repelled her friendly admonition, with words not altogether free from reproach. But you were soon sensible that you had acted improperly,

and even inconsistently with your character as a professor. Next day you went back to acknowledge your fault, and very appropriately quoted that of the Psalmist, "Let the righteous smite me, and it shall be as excellent oil, which shall not break my head;" but your confession was made with such an air of self-importance, and with so little of the appearance of true contrition, that the person to whom it was made, declared that she was more deeply wounded and grieved by the confession, than by the rough repulse which she had at first received. And you know that ever afterwards you shunned her company; and if there was no marked contempt in your behaviour towards her, it was altogether discordant with those terms of friendly and familiar intercourse which had existed before.

I need not here put you in mind of the circumstances connected with your relinquishment of the ministry. They ought to this day to be deeply mortifying to you, whatever your thoughts about religion may now be. But I must revert to your imprudent attachment to Miss A—— as one of the conspicuous reasons of your apostacy. Nothing but the vainest ambition could ever have led you to entertain any notion that one in her sphere, and devoted to fashionable literature and amusements, as she was, would deign to look with favour on a young man of small education, and of connexions no how distinguished in the world. Your personal appearance, it must be admitted, was prepossessing, and you had acquired some taste in dress—indeed much too great for your situation and dependent circumstances. By this foolish attachment, which the lady seems to have treated with a large share of her usual coquetry, you were led into a great deal of fashionable irreligious society. Here, feeling your defect of genteel breeding, you were induced to make a great effort to appear polite, and to render yourself agreeable; by which means, you were often exposed to ridicule, while you vainly thought that you were held in admiration. But this was not the worst. By too great a desire to please your company, you were often led to connive at things offensive to God; and sometimes, rather than appear illiberal, to express opinions which your own better judgment did not approve. That, in one instance, if not more, you visited the theatre, in compliance with the expressed wishes of the object of your attachment, is a fact too notorious to be concealed or denied. And what rendered this conduct more remarkable, some persons who had seen you at the sacramental table, the preceding Sabbath, now saw you enjoying yourself in listening to the rehearsal of one of the most immoral plays, ever acted on our boards. It is also reported that you now, contrary to all your opinions when under the serious impressions of divine truth, openly defend the innocence of dancing parties; and by your frequent example prove, at least, that you were pleased with such amusements.

That you were injured and unjustly censured by the church of which you were a member, I know you have loudly complained; and were not backward to impute to the venerable pastor, whose hoary hairs you were bound to reverence, motives which no one will believe actuated him, who looks back on the godly tenor of a life, drawn out to nearly three score and ten. And, although it is a possible thing, that you did not receive an impartial trial, and that many witnesses, if you had been allowed time, could have been produced to establish facts which would have had a strong bearing on the case; yet to all who have not the opportunity of examining the whole

proceedings, it will ever appear more probable, that you are prejudiced in your own favour, than that the church, which could have no ground of prejudice, should unjustly condemn your conduct as unchristian. And I must say, that from all that I have heard of the case, their proceedings were perfectly correct; and there was no good reason to wait for new evidence, when there was enough already proved, on which to found the censure which they passed. But under the impression that you were hurried into trial, and that some of the judges were prejudiced, you seem entirely to have lost sight of the real criminality of your own conduct. You seemed to feel that if you could succeed in making the publick believe, that the church had acted precipitately and irregularly, on your trial, that it would follow of course that you were innocent. This, however, is very far from being a just inference. If I understand the facts in the case, you might have been, *and ought to have been*, excluded from the communion of the church, upon your own confession. You acknowledged that you went to Mr. W.'s store and took up goods to a considerable amount, on the repeated declaration, that Mr. B. would be responsible for the payment; whereas, this gentleman knew nothing of the transaction. It was a downright fraud. It would have been forgery if the transaction had been in writing. And I am informed, that these goods, thus fraudulently and by means of falsehood, obtained, are not paid for to this day. By various pretences and subterfuges Mr. W. has been prevented from prosecuting you, and still you are living at your ease, with the hard earned money of your neighbour in your pocket, without his consent. I am strongly tempted here to make some remarks on the mysterious settlement of your business, as treasurer of a certain benevolent society, which had entrusted you with their funds. There is no doubt that there was a considerable *deficit*, of which you could give no account, but by saying, that you must have been robbed—solemnly declaring, that you had never applied to your own use, one cent of the society's money. But we will leave this in that obscurity which will probably cover it, until the light of the day of judgment shall reveal the whole truth.

And now, Sir, permit me solemnly to put it to your own conscience, whether I am not right in conjecturing, that while you were making a great exertion to preserve your character in the sight of men, you were not living secretly, in known sin; such, as even now to hear named, would cause you to blush? This is a question for your own conscience. I would not wish to know the answer. If I did, I should never think of proposing the question, with that view, to *you;* for I should have no expectation of hearing the truth from your lips, in such a case.

But now, having acquired a worldly competency, and more, by your recent marriage; and having united yourself with the Universalists, you have become very bold, not to say, arrogant. I understand that you are in the habit of making a jest of experimental religion, averring that you have gone the whole length, and that there is nothing in it but enthusiasm, or hypocrisy. As to your adopting the tenets of the modern Universalists, who hold that there is no future punishment, I can only say, that the doctrine suits you; but if you were a real Christian, you would be as safe and comfortable without it. That you have been brought to embrace this doctrine by the evidence of truth, I shall never believe—and can hardly think you believe it yourself. You

must be conscious, that there has been some tampering with reason and conscience on this subject. But leaving these things to the judgment of Him who will bring every secret thing to light, I will pass on to observe, that you gain very little by your apparent confidence, and arrogant challenging all who deny the doctrine of universal salvation. Before either your arguments or assertions will produce much effect on the prudent, you must satisfy them on a preliminary point, viz. why it is that this doctrine is the refuge of those who are evidently flying from God? Why it is greedily embraced by the debauched part of society? Why the truly devout and pious abhor it? And how comes it to pass that you should first make this great discovery when manifestly, in the opinion of all who know you, your principles and character as a man of truth and honesty—to say nothing of piety—are in a course of rapid deterioration. It may be disagreeable to you that I speak thus plainly my opinion of your moral condition: it is, indeed, painful to me, but I have a duty to perform, which, when it is executed, I shall bid you farewell, probably for ever; and leave you to your own reflections.

My object is not to dispute with you about future punishment—for I hear that you are a great polemic—but simply to give you one more solemn warning. The relation in which I have stood to you makes this my duty, and authorizes me to speak without disguise. But I am surprised, that when flying from the church, and from the truth, you should ever have thought of seeking refuge in Universalism. Why did you stop short of open infidelity, or blank atheism? Or do you think that your system brings as much comfort to the sinner as atheism itself? But why trammel yourself with the Scriptures, since they can never be made, by any perversion, to favour your beloved tenet? You might as well pretend that no such person as Jesus Christ was ever mentioned in the New Testament, as that the doctrine of future punishment is not inculcated there. It would really be ridiculous, were not the subject so grave, to see the pitiful shifts and perversions, to which resort is had, to remove out of the way the plain declarations of Holy Scripture, on this subject. I have found by long experience, that when men's reason becomes perverted beyond a certain point, nothing is too extravagant for them to believe; or to profess to believe. It would be just as wise to argue with the inmates of Bedlam as with such. They are no more capable of feeling the force of an argument—or of acknowledging it—than a man whose eyes are obstinately shut, of seeing the objects around him. In regard to such, the admonitions of our Lord seems to be, "Let them alone."—"If the blind lead the blind both must fall into the ditch." Before I heard of your conversion to the doctrine of the Universalists, I still followed you, not only with prayer but hope: but now, I must confess, that my hopes are nearly extinct; and whether I should continue to pray for you, is become a serious case of conscience with me. There is a line, over which, when a man has passed, we may not pray for him, if we know it; that is, when he hath sinned *a sin unto death*. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance." I am afraid, if your eyes should now be opened to see the enormity of your sin, that you would not be able to say

with Paul, "I did it ignorantly;" but having "received the knowledge of the truth," and afterwards having "wilfully sinned," there would be nothing remaining for you but "a fearful looking for of judgment and fiery indignation."

Although I write these fearful things, I have a feeble hope that the event will be more favourable, and that you will make haste to recover yourself out of the snare of the devil, by whom you have been led captive at his will. Listen, I beseech you, to the deep, secret whisper of conscience, (if, alas, it be not seared,) within your own bosom. There must be, at times, a secret misgiving, and an awful foreboding, that all may not end well.

I have now brought this address nearly to a close; and as already intimated, it will probably be the last warning which you will ever receive from me. My days are drawing to an end—my time is much occupied with other weighty concerns. It may seem strange to you, that after so long a silence, I should now trouble you with such a serious call. Of this I can myself hardly give any rational account. While confined to my chamber with sickness, the recollection of many past scenes revived, and among other objects, I thought of *you*—for whom I once entertained so tender an affection—and I felt a sudden impulse to address you. Instantly, I obeyed the feeling, and thus you have a long, and, I am afraid, unwelcome epistle, from the sick chamber of a former friend. Would to God I could snatch you as a brand from the burning! My inmost soul is moved with compassion towards you. There is no sacrifice, or penance—if lawful—which I would not perform for your salvation. I once thought that I should present you as one of my spiritual children before the throne of God. I was never so much disappointed in my hopes of any one—but my affection no doubt blinded me to your faults, at that time. Others saw with different eyes. Well; my task is ended,—I send forth this last epistle with an humble prayer that God may melt your heart, and enlighten your eyes. O that it might yet please Him, who has the hearts of all men in his hand, to grant you repentance unto life, and the remission of sins! Amen.

Yours, &c.

From the Christian Observer for Sept.

MEMORIALS OF PIOUS NEGROES:—CORNELIUS OF ST. CROIX.

A very interesting Moravian missionary station for more than a hundred years has been that of St. Croix, one of the Danish West Indian islands, which was captured by Great Britain, in the year 1801. We might relate many remarkable facts relative to this mission and its pious and zealous conductors; one of whose greatest afflictions was to witness the barbarities exercised upon the Negroes, many of whom suffered bonds, and imprisonment, and stripes, for their adherence to the Gospel. But, passing by these general narratives, we turn our attention for the present to the edifying life of a humble convert, once a poor degraded slave, but even then Christ's freeman; and now an inhabitant of that blessed world where oppression is unknown, and sorrow and sighing have for ever fled away. The following is the account left upon record of him, in the Annals of the Moravian Missions:—

"Towards the close of the year 1801, the mission in St. Croix was deprived of one of the most intelligent and useful native assistants, who for more than fifty years had walked worthily of his calling by the Gospel—namely, the Negro Cornelius. This man was in many

respects distinguished among his countrymen, which will render the following brief sketch of his life interesting.

"Above fifty years ago he became concerned for the salvation of his soul, and felt a strong impulse to attend the preaching of our missionaries, and their private instructions. However, he could not at once forsake his heathenish customs. It happened once that he attended the merry-making of his countrymen. Even into this house of riot the good Shepherd followed this poor straying sheep. The late brother Frederic Martin, passing by, and being made attentive to the uproar, looked in at the door, and immediately espied his scholar Cornelius. He beckoned to him to come out, and, in a friendly but serious and emphatic address, represented to him, that it was not becoming for one who had declared that he would give his heart to our Savionr, to attend such meetings as these. 'Here,' said the missionary, 'the devil has his work, and you have assured me that you will not be his slave. But now I discover that your heart is still in his power; for you love the vanities of the world, and the company of the children of disobedience, in whom he rules. It would therefore be better that you left off coming to our meetings, and to the school.' This offended him greatly, and he thought, 'What is that to the White man, and what do I care for him?' However, his amusement was spoiled for that time; he went home much displeased, and resolved never more to visit the missionaries, or attend their meetings. But his heart was not at rest, and his convictions grew so strong that he could not sleep at night. The address of the missionary sounded continually in his ears, and made so strong an impression upon him, that he altered his mind and visited him. Being received, not, as he feared, with displeasure, but with great cordiality, he was exceedingly affected, and with tears described the distress of his mind during the preceding days.

"In 1749, he was baptized, and ever after remained faithful to the grace conferred on him. He had an humbling and growing sense of the depravity of his heart, but he also made daily progress in the knowledge and grace of his Lord and Saviour Jesus Christ.

"God had blessed him with a good natural understanding. He had learned the business of a mason well, and had the appointment of master-mason to the royal buildings, in which employment he was esteemed by all who knew him, as a clever, upright, and disinterested man. He laid the foundation of each of the six chapels belonging to our mission in these islands. He was able to write and speak the Creole, Dutch, Danish, German, and English languages; which gave him a great advantage above the other Negroes. Till 1767, he was a slave in the royal plantation, which afterwards belonged to Count Schimmelman. He first purchased the freedom of his wife, and then laboured hard to gain his own liberty, which, after much entreaty, and the payment of a considerable ransom, he effected. God blessed him and the work of his hands in such a manner, that he could also by degrees purchase the emancipation of his six children.

"In 1754, he was appointed assistant in the mission. After his emancipation, he greatly exerted himself in the service of the Lord, especially among the people of his own colour, and spent whole days, and often whole nights, in visiting them on the different plantations. He possessed a peculiar talent for expressing his ideas with great clearness, which rendered his discourses pleasing and edifying, as

well to White people as to Negroes. Yet he was by no means elated by the talents he possessed. His character was that of an humble servant of Christ, who thought too meanly of himself to treat others with contempt. To distribute to the indigent and assist the feeble was the delight of his heart, and they always found in him a generous and sympathizing friend and faithful adviser.

"While thus zealously exerting himself in promoting the salvation of his countrymen, he did not neglect the concerns of his family. We have already seen how sedulously he cared for their temporal prosperity, in working hard to purchase their freedom. But he was more solicitous for the welfare of their souls. God blessed his instructions, and he had the joy of seeing his whole family share in the salvation of the Lord. Being found faithful, they were employed as assistants in the mission.

"The infirmities of old age increasing upon him, he ardently longed to depart and be with Christ. A constant cough, and pain in his side, checked his great activity, caused occasional dejection of mind, and seemed at times to shake his faith and fortitude. He now and then complained of a declension of his love to the Lord Jesus; and once, while meditating on that text, 'I have somewhat against thee, because thou hast left thy first love,' he exclaimed, 'Ah! I too have left my first love!' A few days before his end, being visited by one of the missionaries, he said, 'I ought to have done more, and loved and served my Saviour better: yet I firmly trust that he will receive me in mercy, for I come to him as a poor sinner, having nothing to plead but his grace and righteousness through his blood.' His children and several of his grandchildren having assembled round his bed, he addressed them in the following very solemn and impressive manner:

"'I rejoice exceedingly, my dearly beloved children, to see you once more together before my departure; for I believe that my Lord and Saviour will soon come and take your father home to himself. You know, dear children, what my chief concern has been respecting you, as long as I was with you; how frequently I have exhorted you not to neglect the day of grace, but to surrender yourselves with soul and body to your Redeemer, and to follow him faithfully. Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls, and grieve the Spirit of God; and I have exerted my parental authority to prevent mischief; but it was all done out of love to you. However, it may have happened that I have sometimes been too severe. If this has been the case, I beg you, my dear children, to forgive me; oh, forgive your poor dying father.'

"Here he was obliged to stop, most of the children weeping and sobbing aloud. At last one of his daughters recovered herself, and said, 'We, dear father, *we* alone have cause to ask forgiveness, for we have often made your life heavy, and have been disobedient children.' The rest joined in the same confession. The father then continued: 'Well, my dear children, if all of you have forgiven me, then attend to my last wish and dying request. Love one another! Do not suffer any quarrels and disputes to arise among you after my decease. No, my children,' raising his voice, 'love one another cordially: let each strive to show proofs of love to his brother or sister. Nor suffer yourselves to be tempted by any thing to become proud, for by that you may even miss of your soul's salvation; but pray our Saviour to grant you lowly minds and hum-

ble hearts. If you follow this advice of your father, my joy will be complete, when I shall once see you all again in eternal bliss, and be able to say to our Saviour; Here, Lord, is thy poor unworthy Cornelius, and the children whom thou hast given me. I am sure our Saviour will not forsake you; but I beseech you do not forsake *him.*' He fell gently asleep in Jesus on the 29th of November, 1801, being, according to his own account, eighty-four years of age."

For the Christian Advocate.

NO SIMILARITY BETWEEN THE DOCTRINE OF TRANSUBSTANTIATION AND THE DOCTRINE OF THE TRINITY.

The argument drawn in favour of Transubstantiation, from its being no more incredible than the doctrine of the Trinity, is altogether irrelevant and false. Our belief of the doctrine of the Trinity, is not contradicted by any of our senses—but the doctrine of Transubstantiation, is contradicted by all our senses that can be applied to the subject—It is contrary to our *sight*, our *touch*, our *taste*, and our *smell*. To all these senses the elements of bread and wine are recognised to be still bread and wine, as fully after the consecration as before.

It has been justly remarked, in regard to this subject, that there are two kinds of things which are proposed to our faith—Those of one kind are absolutely and entirely detached and separated from corporeal things; and these are called *Mysteries*. These things are purely the objects of faith, without the external senses having any thing to do with them: and such an article of faith is the doctrine of the Trinity—it is a mystery. But there are other things which are sensible and material, that God makes use of as instruments and means to verify the mission and teachings of his messengers, and to be emblematical of spiritual things—these are not mysteries. Such were the miracles wrought by Christ and his apostles, and such was his resurrection; and of the very same character are the sacraments, both of the Old Testament and the New. In regard to things of this latter kind or order, where spiritual things are found joined with corporeal things, the spiritual things, symbolized by what is sensible, remain objects purely of faith; but in regard to the sensible symbols, or emblems themselves, it is clear, that what is true in regard to them, must be judged of and decided by the external senses. Hence it follows conclusively, that we must resort to our senses to determine the question—whether the bread and wine in the Eucharist, remain real bread and wine after consecration; or whether these elements, which all our senses declare to be still bread and wine, are not in fact the proper natural body and blood of our blessed Saviour—It appears, then, that the parallel attempted to be run between the doctrine of Transubstantiation and the doctrine of the Trinity, is utterly fallacious. The two things are totally different, and can admit of no fair comparison; inasmuch as the one is an object wholly of faith, with which the external senses have nothing to do; and the other is an object in which the external senses have to do, and, as far as sensible things are concerned, are the proper and competent judges of the facts, which are and must be addressed to our senses. The truth is, the doctrine of Transubstantiation is in contradiction to the whole evidence—the evidence of the external senses—on which we believe the resurrection of Christ, and the other miracles recorded in the Bible.

There is a pleasaut story told on this subject, relative to an interview between the celebrated Erasmus, and Sir Thomas Moore, when the former was on a visit to England. They were both Catholicks, but Erasmus was one of those who felt himself at liberty to question this doctrine of Transubstantiation, or at least to dispute against it, for the sake of an argument. Sir Thomas's great argument was the efficacy of faith; that is, believe that in the Eucharist you eat the very body of Christ, and then you really eat it. Shortly after this dispute, Erasmus returned to Holland, and Sir Thomas lent him a small horse, called a palfrey, to carry him to the place where he was to go on ship-board, and a servant was sent to bring back the palfrey. But the story says, that Erasmus took the palfrey over to Holland, with himself, and sent back these lines to Sir Thomas—

Nonne meministi
Quod nihi dixisti,
De corpore Christi,
Crede quod edis and edis—
Idem tibi scribo
De tuo palfrido,
Crede quod habes et habes.*

OBITUARY.

Died, at his lodgings, in Philadelphia, on the 5th of the present month, (Dec. 1833,) the Rev. Ezra Fisk, D. D., Professor of Ecclesiastical History and Church Government in the Western Theological Seminary of the Presbyterian Church, located in Alleghany Town, in the vicinity of Pittsburg, Pennsylvania.

His funeral was attended by many of his clerical brethren, and by other citizens of respectability, on Saturday the 7th inst., to the burial ground of the 2d Presbyterian church, where his corpse was deposited in the family vault of Dr. John White, who kindly offered it for this purpose. A funeral service was performed on the occasion, in the lecture room adjoining the burial ground: in this service the Rev. Dr. John M'Dowell made the introductory prayer; Dr. A. Green gave out a psalm, and followed it with an address;* Dr. W. Neill followed the address with a prayer; and the service was closed with a hymn and the apostolical benediction, by Dr. Green.

The Address delivered on the occasion was as follows—

Friends and Brethren,

Death seldom seizes on a victim, whom, if permitted, we should more earnestly desire to rescue from his grasp, than in the instance in which he laid his corpse-making hand on the dear brother, whose funeral rites we now celebrate. But we are to remember that death is God's messenger; and as it is not in our power, so it ought not to be our desire, to interfere with his arrest, whenever we perceive that he has received a commission to strike—Least of all should we do this, or be disposed to repine, however great may be our loss, when death is sent to call an eminent friend and servant of God, from his labours and sufferings on earth, to his rest and his reward in heaven—

* Do you not remember
What you said to me
Concerning the body of Christ,
Believe that you eat it, and you do eat it—
The same thing I write to you
Concerning your palfrey,
Believe that you have him, and you have him.

* In this address, when delivered, there were some inaccuracies and omissions, which are corrected and supplied in the publication. Nothing, however, is changed or added, which at all affects the general character of what was orally delivered; and if any apology be necessary for the changes made, it is amply furnished by the unavoidable and extreme haste with which the address was prepared.

"Why do we mourn departed friends,
Or shake at death's alarms;
'Tis but the voice that Jesus sends
To call them to his arms."

The Rev. Dr. Ezra Fisk, whose mortal remains are now before us, was born in the town of Shelburn, state of Massachusetts, in January 1785; and in Williams' college, of the same state, he received his academical education. He was graduated in 1809; having been, during his college course, one of the little band of pious youth that met frequently for prayer, with a special reference to evangelical missions; and of which the well known and much lamented Mills and Richards were leading members. His classical studies, previously to his entering college, and his theological studies afterwards, were prosecuted under the Rev. Dr. Packard, the pastor of a Congregational church in the town of his nativity; and for whom he ever retained the greatest love and veneration, as the man whose early instructions had imbued his mind with those principles, and given him those views, which had effectually preserved him from the pernicious errors, both in philosophy and theology, which have recently obtained a lamentable currency.

Having preached as a licentiate for about a year, he was ordained as an evangelist in 1810. His labours in this character were principally performed among the numerous destitute congregations, then in the state of Georgia; and here, in March 1812, he entered into the marriage relation, with a daughter of the venerable Dr. Francis Cummins. In the autumn of the same year, though debilitated by his residence and labours in the south, he preached as a missionary for some months, in this city. In August, 1813, he was permanently settled in the ministry at Goshen, in the state of New York—so that he appears to have sustained the pastoral relation to his beloved people, a little more than twenty years.

An affection of the lungs compelled him to intermit the greater part of his ministerial duties, in the autumn of 1832, and to seek relief by a winter's residence in the more genial climate of Georgia. During his absence, he unexpectedly received the appointment of Corresponding Secretary and General Agent of the Board of Missions of the General Assembly; which, on his return, he declined to accept; under a conviction that his health was not such as would enable him to endure the labours, hardships, and exposures of the appointment.

He was recommended in May last, by the Directors of the Western Theological Seminary, to the last General Assembly of the Presbyterian church, for the appointment of Professor of Ecclesiastical History and Church Government, in that seminary. After his election to the designated professorship by a vote of the Assembly, he visited the Seminary at Alleghanytown, and having inspected its state and prospects, he accepted the professorship assigned him. His separation from the beloved people of his pastoral charge was, both to them and to himself, a most trying occurrence. His farewell sermon to his brethren of the Presbytery of which he was a member, is published, and remains to them, and to the attached people of the congregation that he left, as a memorial of his affection, and the depository of his wise counsels.

On his way to Pittsburg, he arrived with his wife in this city, on Saturday, the 2d of Nov. last. In the evening of the next day, the Sabbath, he preached his last sermon, in the lecture room where we are now assembled. His text was, *Col.* i. 12: "*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of*

the saints in light." From these words, while addressing his Christian brethren, he undesignedly drew his own character, and described the blood-bought inheritance of his Redeemer, of which, in a few days, he was to be made a glorified partaker. Immediately after preaching, he was taken with great sickness of the stomach, followed the next day by a high fever, and a distressing pain of the head. To these symptoms, on the third day, was added a violent affection of the breast, accompanied by a cough, discoloured and bloody expectoration, and an incessant and exhausting hiccup. In about two weeks, however, all these threatening symptoms disappeared, under the medical treatment he received. He seemed, indeed, to be free from all actual disease, and was in a state of such promising convalescence, as to be encouraged by his physician to hope that the time was not far distant, when he might with safety go abroad, and eventually pursue his journey. But an all-wise, sovereign, and holy God had otherwise ordained. On the night of the last Lord's day, he was taken with a relapse, and although he seemed in a degree relieved, during a part of the next day, yet the following night, alarming symptoms, which seemed to threaten his immediate dissolution, made their appearance; and although some abatement to the violence of his complaint was obtained, yet the oppression of his lungs not only continued but increased, till exhausted nature, on Tuesday last, about four o'clock in the afternoon, yielded the conflict—His death was not painful; he fell asleep in the Lord. I conversed and prayed with him, about two hours before he expired—The hand of death was then on him, although his mental faculties were unimpaired, as indeed they appeared to be to the very last. A beloved brother,* whom a severe indisposition prevents being present at this time, took my place, shortly after I retired; and spoke to him in a strain of Christian and consolatory address, accompanied with prayer, which is testified by those who heard it (as a number did) to have been of the most appropriate, elevated and animating kind. The eyes of the dear deceased, were steadfastly fixed on the speaker, till they were closed in death—having given previously repeated intimations, in reply to questions asked by his beloved partner, that he understood all that was said. A heavenly composure, or serenity of soul was vouchsafed him, during the whole of his illness. Nor did it in any degree abate, when he knew that he was dying; and it left imprinted on his features, after his spirit had fled from its earthly abode, such a sweetness of expression, as I have never seen in any other countenance, after death. For him, the king of terrors had no terror. He might indeed say with the apostle, "O death where is thy sting; O grave where is thy victory. The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

The intellectual powers of Dr. Fisk were of the solid, more than of the brilliant kind. His imagination was not the distinguishing faculty of his mind. His imagination was indeed by no means barren; it was fertile; but its fertility was that of thought, and not that which is prolific of poetic images, or rhetorical figures. His mind was vigorous, penetrating, discriminating, and judicious. This was its character. He saw truth with a quickness, perspicacity and depth, that was uncom-

* The Rev. Wm. L. M'Calla.

mon; and hence he could separate and disentangle it from error, with a readiness and accuracy that few possess.

His affections were tender and strong, but not violent. In the connubial relation he was exemplary—He imparted, and I know he also received, in that relation, a high degree of the happiness which it is calculated to cherish and bestow. In every domestic relation he excelled as an example. In friendship he was most sincere and unwavering; not affected by a change of outward circumstances; or if he was, he only changed to cleave closer to his friend, when others proved fickle or faithless. Alas! in him I have lost a friend, whose place I can scarcely hope to be supplied.

He was peculiarly grateful for favours received. He spoke frequently, and with much sensibility, of the friendship and kind attentions which, during his illness, he and Mrs. Fisk had received in this city—not only from his clerical brethren, but from many others, both male and female. He said that he knew he had some friends here, but that he had received friendly offices, far beyond his expectations. Modesty and humility were ever distinguishing features of his character.

His integrity was of the most unsullied and unbending kind. He had doubtless adopted the resolution of Job—"My heart shall not reproach me so long as I live." Hence it was, that he acquired the high estimation which he held in the minds of all honourable men who knew him, and enjoyed the peculiar confidence of his brethren in the ministry. He was a man, whom all who were acquainted with him intimately, knew where they would find him, on every question in which truth, and consistency of character and profession, were concerned. It was his integrity, prudence, discretion and firmness, mingled with a mildness of manner, and so far as duty would permit, a spirit of accommodation and conciliation, which gave him the extensive influence that he confessedly possessed.

His literary attainments were highly respectable. Of the original languages of the Sacred Scriptures, he had acquired a better knowledge and a greater familiarity, than is possessed by most of the clergy of our country. He loved science in almost all its departments; and in some, not often cultivated, he had made a desirable progress. In mental philosophy, I do not know his superior, in the church to which he belonged. He loved this study. It accorded with that close and discriminating investigation, to which his faculties were adapted, and in which he delighted. His was the true Baconian system of philosophy, applied to the mind—a system in which facts, and fair inductions from facts, stand for every thing; and hypotheses and fanciful speculations stand for nothing. Such alone was the philosophy which had charms for our departed friend. He considered a plain declaration of the word of God as establishing a fact, to which all speculation was implicitly to bow and submit; and not busy itself in perverting, disguising, or endeavouring to explain away the announced fact—a fact resting on the declaration of Him who cannot err.

His theology was that of the Protestant Reformation, as embodied in the doctrinal standards of the Presbyterian church. In every department of this Theology he was an adept. He had carefully examined its foundations, and all its bearings: And he was prepared to defend and maintain the system, on the grounds both of reason and Scripture.

The piety of Dr. Fisk was truly eminent. It was not a flighty and

fluctuating principle in his mind, or in his life. It was a deep, solid, consistent, tender and well examined principle; influencing his judgment and his affections, more than his imagination; and it was carried out into all his connexions and intercourse with the world, directing and animating him in every duty. Hence, as I have learned from his beloved and bereaved consort, he had attained, and for years in succession preserved unshaken, what is denominated in Scripture, *the full assurance of faith.** He could say with the apostle, "I know in whom I have believed, and that he is able to keep that which I have committed unto him against that day." In the very near and certain approach of death, the friend of his bosom, as she told me yesterday, asked him, whether his hope of heaven was as firm as it had usually been. His answer was—"I have not a doubt." When she inquired of him, not five minutes before he breathed his last, whether he felt *perfectly* happy—emphasizing the word *perfect*—he distinctly answered "*yes*." No wonder that his countenance beamed with joy in death, and left its impress on his clay cold features.

As a preacher, our deceased brother was in a high degree impressive. He sometimes held his audience in almost breathless silence, and very often melted them into tears. Yet his, in general, was not that showy eloquence, in which many delight, and consider as the charm of pulpit addresses. His manner indeed was always free, and dignified, and solemn, and affectionate. But his preaching was peculiarly doctrinal and instructive; followed, in almost every sermon, with close application, and sometimes with strong appeals to the conscience and the heart. He was abundant in pulpit labours. To these labours, sometimes beyond his strength, is probably to be attributed that disease of the lungs, which in two instances produced hæmoptosis, and still oftener interrupted his publick preaching, and has at length terminated in death. His preaching was eminently blessed. Few ministers of the gospel have had more seals to their ministry than he. At one period, he had a revival of religion, which continued, with very little fluctuation, for more than four years. A most remarkable revival, of which he gave me personally an account, took place among the people of his pastoral charge, not long before he was attacked by the pulmonary complaint, which entirely silenced him for a time; and from which he sought and found relief, in the journey to the South, from which he returned but a few months since.

The preaching and pastoral services of Dr. Fisk falsify completely, the wild notion of those who think that there must be a resort to new measures, and a new mode of preaching, if a minister is to expect a revival of religion among his people. He adopted no new measures—he disapproved of them utterly. He used no new mode of preaching. He preached as I have stated—in the old fashioned way, and in maintenance of old fashioned doctrines—the doctrines taught in the Confession of Faith and Catechisms of our church—To these he steadfastly adhered; these he lucidly explained and powerfully enforced; and these the Lord blessed, to bring into his church—not hastily, but after time to examine and prove them—such a number of hopeful converts, as are seldom seen to crown the most faithful labours, in the service of Him whose blessing alone gives the success. I have been credibly informed, that when Dr. Fisk settled in the congregation of Goshen, the

* Heb. x. 22. πληροφορια πιστεως.

communicating members of his church were in number between ninety and a hundred; and that when he left them, they exceeded five hundred; beside more than two hundred, who had been dismissed to join other churches, or had been removed by death.

Such a man, my brethren, as he of whose character I have sketched the outline, and given a few of the principal lineaments, was surely qualified, in an eminent degree, to be a theological professor —to have the superintendence and instruction of youth, while under training for the gospel ministry: And having received this appointment, as you have heard, how mysterious seems the providential dispensation, that while going to the field of his destined engagements, full of hope, and cheered with the prospect of future and extensive usefulness, he should fall by the way—that his life should be cut off in the midst—that an infant seminary should have its raised expectations blasted at once, and be clothed in sackcloth, instead of the habiliments of joy and gladness. O my brethren! the death of such a man, in such an exigent time as the present, such a critical period in the existing state of our church, and such a dearth of men qualified to fill the station which he was about to occupy—O it is a loss indeed! Is it a frown upon our church? Is he taken away from the evil to come? The Lord knoweth; and what his people know not now, they shall know hereafter. We prostrate ourselves before Him, who doth all things well. We say, "thy will be done;" and we ask to be enabled rightly to improve the dispensation that afflicts us.

Bereaved partner of the deceased —Yours is the greatest immediate trial. But under it, you have every consolation of which your situation admits. You not only do not mourn as those who have no hope, but you mourn with the full confidence of hope; a confidence that he to whom your heart was knit, has already exchanged *his* hope for fruition: And you also, I know, cherish for yourself, a hope full of immortality—a hope that as your husband is not lost but gone before—so that you will shortly join him again, in those blessed abodes where the inhabitants "go no more out;" where they no more say, "I am sick;" where God shall wipe away all tears from their eyes; and an eternity of unutterable bliss, shall be spent in the beatific vision of your redeeming God and Saviour. Look to him to sustain and comfort you —to comfort you with those consolations of his Holy Spirit which are neither few nor small. On your Heavenly Father "cast all your cares, for he careth for you." He will not leave you comfortless; he will be to you the widow's God and husband; his providence will provide for and protect you; and his grace will be sufficient for you; and will conduct you to those mansions, into which the beloved of your soul has already entered; and from which, if a wish could do it, you would not draw him, to another conflict with this world of sin and sorrow. You have all our sympathies and our prayers—May the Almighty God be your refuge, and have underneath and around you continually, his almighty arms of protection, love and guidance.

Brethren in the gospel ministry —The death of our brother is loudly and affectingly monitory to us. Its language is, "work while it is day; the night cometh when no man can work." With our best exertions, we render but a scanty tribute of gratitude—and gratitude is all we have to render —to that Saviour, who, we trust, has not only called us out of darkness into his marvellous light, but has "counted us faithful, putting us into the ministry." Our Mas-

ter has indeed honoured us; but it is with an honour which is accompanied with a fearful responsibility. The charge of souls, is the most weighty charge with which a mortal can be entrusted. It is, (said one of the fathers of the church)—"it is a burden which angels might tremble to take upon them." "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Yet never, never should our feebleness be made an excuse for the lack of fidelity. We are to be as active, as diligent, and as earnest, as if success depended on ourselves alone—while yet, we are constantly to recollect, that "neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." The unexpected departure of our lamented brother, teaches us that we may be preaching our last sermon when we least expect it; and when our prospects of usefulness seem most bright and flattering. Let us then live every day, and perform every service, as though it were our last. Let the desire of winning souls to Christ absorb our minds—Let us, in our preaching, "know nothing but Jesus Christ and him crucified;" and count it our best honour, and highest happiness to spend and be spent in his service—ever endeavouring to hide our worthless selves behind our blessed Lord. And whether it be little or much, that we are doing, or can do, let us seek to be sincerely and unreservedly devoted to him, and to the advancement of his precious cause, in the salvation of our perishing fellow sinners. While God is calling one and another of his faithful ministers away from the field of labour, he is, let us remember, leaving the more to be done by those who remain. Whatsoever, therefore, our hand findeth to do in the vineyard of the Lord, let us do it with our might, knowing that "there is no work, nor device, nor knowledge in the grave," to which we are fast hastening. May God of his mercy grant, that we may so acquit ourselves—so fulfil our ministry—that when we come to die, whether it be by a sudden arrest, or by lingering decay, we may—like him for whom we mourn—have no fear of death; have nothing to do but to die; to fall asleep in Jesus and be for ever with the Lord.

Hearers of every class and character present—Be admonished, on this occasion, of your responsibility, as hearers of the gospel. When its messages are delivered to you with fidelity, they become "a savour either of death unto death, or of life unto life," to your souls. Be reminded that those who perish from under a faithful gospel ministry, perish with no ordinary condemnation. You and your ministers are to have another meeting at the final judgment. If they have been instrumental in bringing you to glory, you will hear them say, with unutterable joy, "here are we, and the children thou hast given us." But if their ministrations have been neglected to the loss of your souls, they will appear as swift witnesses against you; and all their misimproved warnings, admonitions, and entreaties, will only serve to sink you into deeper perdition. Listen then to the gospel call, as to that which calls you from sin and hell, to holiness and heaven. Avoid delay in attending to your immortal interests. Delay has peopled the mansions of the damned. Let not the present solemnity pass unimproved. Lay your own mortality to heart. Make now an honest estimate of your character, state and prospects. Are you, in your own account, prepared for death? If not, be assured of one thing—it is, that you are likely to die such as you now are, unless it be your purpose, in the strength

of God, *immediately* to give all diligence to make your salvation sure. Beware of satisfying yourselves lightly, in this most important of all concerns. Be assured, that nothing short of the regeneration of the heart, will qualify you for the heavenly joys. Such, remember, is the declaration of the Saviour himself—"Except a man be born again, he cannot see the kingdom of God." The graces of repentance and faith, are found only in those who are born of the Spirit. Supplicate his almighty aid, in every purpose you form, and in every effort you make, in returning unto God. To him, without any farther procrastination, devote yourselves—your hearts, your life, your all. Be of the number of those who resolve, that let others do as they may, as for you, you will serve the Lord. Never will you regret such a determination, if you form it sincerely and keep it faithfully—May God dispose and enable you to do it—"And to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy—To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever—Amen."

We readily comply with a request, to give publicity in the Christian Advocate to the following interesting letter.

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A Letter from the First Presbyterian Congregation in Goshen to Mrs. Esther Fisk, Widow of the late lamented Ezra Fisk, D. D.

Goshen, Dec. 9, 1833.

Mrs. Esther Fisk,

Madam,

On hearing of the lamented death of your husband, their late respected pastor, the congregation over which he presided in this place, held a meeting, at which we were appointed a committee to express to you their sympathy and condolence, in the severe loss you have sustained, and the heavy affliction you have been called on to bear.

We are directed by the congregation to ask your permission, to have the remains of their late friend brought to this place for interment; supposing that no spot could be so appropriate as that where so many of his years were passed in the able and faithful discharge of the functions of his high calling. Sure are we, that in no other place can the last offices of friendship be more feelingly performed; and no where could his remains be more piously guarded.

We are also charged by the congregation, to invite you to reside with them, as their guest, during the winter; that they may be enabled to administer to your comfort and happiness, under the severe bereavement which, in the dispensation of Providence, you have so recently sustained.

This letter will be handed to you by Messrs. Wilson and Harris, appointed by the congregation to visit you on this melancholy occasion, to superintend the removal of the remains, should their request be complied with; and to wait on you to this place.

With our best wishes for your happiness, and our kindest sympathies in your distress, we are, madam, very respectfully, yours,

Saml. J. Wilkin,
Wm. Horton.

The strokes of death seem to be falling in rapid succession on the ministers of the Presbyterian church—on men of promise and of eminence—and of every age; as if to impress us with the truth, that at any period of our ministe-

rial labours our opportunity to do further service in the vineyard of the Lord may be finally, perhaps suddenly, terminated, and we be called to give an account of our stewardship. Two months since, we inserted a short account of the death of the lamented FULLERTON, in the 32d year of his age; in the foregoing article, we give the obituary of the distinguished brother who died in his 48th year; and to this we are here to add a short notice of the decease of the Rev. Dr. John M'Millan, in his 81st or 82d year—a venerable father, in character as well as in age, of the Presbyterian church. We trust that his funeral sermon will be published, and that with it some further account of his life and labours, will be added to the autobiography, contained in his already published letter to the President of New Jersey College. Our notice must be confined to the following extracts of a letter, for which we are indebted to the kind attention of the post-master of Canonsburg—The letter is of the date of 19th of November ult.

"The Rev. John M'Millan departed this life on Saturday last, the 16th inst., in the 81st or 82d year of his age, and the 56th of his ministry. He attended Synod in October last in Pittsburg. After the Synod adjourned, he, in company with Dr. Herron, went in a steam boat to Wheeling, to settle a difference in the church there. He returned on the Tuesday before his death to this town; came to my house, sat about three hours in my office, conversed with Dr. Brown and others, and said he was in his usual health, but somewhat tired with his ride. When he parted from me he said, if my carriage does not come in for me, I will call with you to-morrow. In bed that night, at the widow Ritchey's, he was taken extremely ill, got up and came down stairs, but gave no notice to the family. When day appeared, by the help of his crutch, he proceeded to Dr. Leatherman's house, about sixteen rods from Mrs. Ritchey's—and so remained there, till his soul winged its way to its eternal rest—that rest which is provided for the people of God. He was buried on the Sabbath [the day after his death] and a large funeral [assembly] attended. I hear that Dr. Ralston is shortly to preach a funeral sermon on the death of the old doctor. No doubt there will be [published] an obituary [article]. If ever disinterested benevolence beamed forth in a clergyman, no small part of this belonged to Dr. M'Millan—I have made free to communicate the above to you."

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(*Continued from page* 507.)

Professor Miller asks, (page 12) "Do the *great mass* of the ministers and members of our church differ *more* among themselves at this hour, than did those who directed her affairs ninety years ago, at the date of the unhappy rupture which has been described?" We answer, yes—ten times as much—unless this question be understood equivocally. A difference, it is well known, may be as real and as great, when only a trifle is the matter in controversy, as when the most important concern is the

cause of discord. The difference ninety years ago, as we have shown from authentick records, was about the revival of religion which then existed, and the education of men for the gospel ministry. We would not call these trifles; but the difference on these topicks was found to be small and immaterial, when the parties came to understand each other, as they did in forming the act of union. On one side, there had been a charge of the want of vital piety; and on the other, of a disregard to an act of Synod, and the want of literature in those who were licensed to preach the gospel. But there was no charge of heresy, or unsoundness in doctrine, and no ground for such a charge, on either side: and as to church order, we have shown that both parties maintained Presbyterian church government, more strictly while they were separated, than they had done before. At present, the chief points of difference are wholly dissimilar from those of the period referred to by the Professor. The very vitals of our whole system are now struck at. Our complaint, and that of those who think with us, is in regard to the want of soundness in the faith, and adherence to the Presbyterian government, as laid down in our constitution, in those to whom we are opposed. We therefore speak in no exaggerated terms, when we say that the present difference is ten times as *important* as it was ninety years ago; whether the difference itself, that is the *alienation* of the parties from each other, be greater or less—a question of comparatively little moment. As to what are called at present *new measures*, we admit there is a considerable resemblance between what is now seen in our church, and what was witnessed in some places during the Whitfieldian revival. But we have always considered these new measures, much as we dislike them, as the dust of the balance, when compared with prevailing heresy, the open violation or disregard of the solemn pledges, given in ordination vows, to sustain Presbyterian order, and the almost total banishment of discipline from our church. But whatever be the *difference* about new measures, it is only to be *added* to the more important articles we have mentioned, to show how much greater is the width of the separation now existing between the parties in our church, than that which has taken place at any former period.

We have not been inattentive to the language of Professor M. in the interrogatory on which we remark—that he speaks of "the *great mass* of the ministers and members of our church," when he compares the present difference with that of former days. We have also noted his more explicit language, in another part of his first letter, (p. 14) where he says, "that a very large majority—nay nineteen-twentieths of the whole number of our ministers, are sufficiently near to the scriptures, and to each other, in respect to all the essentials of truth, to be comfortably united in Christian fellowship and co-operation, I cannot allow myself to doubt." Now we confess, that we cannot avoid having strong and painful doubts, where the Professor declares he has none. We have, nevertheless, cherished the hope, and still cherish it, that there is a majority—whether a large or a small one, we will not say—who are, as yet, essentially *sound in doctrine.* But what of this? If the majority are so much afraid of offending the minority—if they have such a *Polemophobia* of producing a conflict in the church, that they will not stand up for the truth, and meet a departure from it with that necessary discipline, by which alone it can ever be repressed, but will suffer the minority to disseminate heresy *ad libi-*

tum—"the great mass," as to any practical efficiency, are on the same side with those from whom they doctrinally differ. We shall here quote anew—and we beg the special attention of our readers to the quotation of—a part of an extract from the farewell sermon to his presbytery, and as it has proved to the whole Presbyterian church, of that patriarch of the West, the Rev. Dr. M'Millan, who has recently gone from contending for the truth on earth, to receive the plaudit and reward of his Master in heaven. "At the present day," says this departed saint, "I believe that the church is in greater danger from those who style themselves peace-men, than from all the errors that abound in her; for these generally cast their weight into the scale of the errorists, and thereby not only countenance and encourage them in their errors, but weaken the hands of those who are labouring for the peace and purity of the church. And it is my serious opinion, that our church will never have peace and purity in union, until it is purged by discipline of the false doctrines which defile it, and the false measures which distract it." Here is our opinion, expressed with admirable simplicity and perspicuity. Let us stand on the same ground with such worthies as Dr. M'Millan and Dr. Fisk, whose sentiments, we have good reason to believe, were substantially alike, and let the majority stand as it may—The desire of being and keeping with the majority, has proved the snare and the ruin of many a hopeful man, both in church and state. We must remark here, however, that "the *great mass* of the ministers and members of our church," (yet we trust not "nineteen-twentieths of the whole number,") are, as we have shown, *congregationalized*, and that this is the radical cause of the whole evil. That a decided majority of the *ministers* of our church —we still have some hopes of the *eldership*—are not willing to sustain strict Presbyterian government in the judicatories of the church, is, we fear, a fact that cannot with truth be denied. Here is our bane, and till it be removed, every fancied remedy will prove but a mere *placebo*.

We must say a few words on the evidence which Professor M. thinks he derives of the substantial unanimity which exists in our church, from the manner in which the narrative of the state of religion, and the pastoral letter of 1832, were adopted by the General Assembly. Toward the close of the protracted sessions of that year, notwithstanding the palpable violation of the constitution of the church, in the first part of the sessions, by invading the exclusive right of synods to divide presbyteries, there seemed to be indications of good things to come, which inspired hope, in those who felt themselves aggrieved. Such certainly was our own state of mind, and we know it was that of several others. This may account for the withholding of opposition, and almost of remark, by those who might have thought there were some things objectionable, in the statements of that narrative. For ourselves, we thought and said, that we considered it as among the best compositions of the kind, if not the very best, that we had heard on similar occasions. But truly, on a reperusal of that narrative, we see but very little that has any bearing on the point for which Professor M. has alluded to it; and we are rather surprised at his reference—The narrative chiefly consists of the statement of facts, which had been made in the written reports of presbyteries, and of corresponding churches; and which the writer of the narrative skilfully digested, with the addition of some remarks of his own—remarks to which his own

fervid mind gave a warm colouring, although not beyond what he believed to be the truth—There ought to have been, what there was not, a distinct notice of many things in the state of the church, which called both for regret and censure.

As for the pastoral letter, its history is, we suspect, *unique*, in the proceedings of our church judicatories. The proposition for the sending forth of such a letter at that time, was submitted to the Assembly by the present writer; with the explicit declaration, of what was strictly the fact, that it was the result of no combination, or preconcert of any kind, but the spontaneous suggestion of his own mind, brought forward after consulting with only a single member of the house, who was named, and who was then on the floor. The proposition, notwithstanding, produced one of the most animated debates that ever occurs in deliberative bodies, and which lasted through the day. It was boldly and emphatically declared, by those who opposed the proposition, that no pastoral letter could, at that time, be written, which would not do much more harm than good. When the vote was taken, in a house consisting of 248 members, the majority in favour of the proposition was, to the best of our recollection, only four. Yet the vote in favour of the letter, when brought in and read, was by acclamation—without debate, and with only one feeble no—some asserted, it was entirely unanimous. We confess we were never so surprised, at any apparent change of opinion in a deliberative body, that we ever witnessed. We were for a while utterly at a loss to account for it, and hoped it was ominous of good. But the event has not realized our hope. Of the 2253 churches, then reported to be under the care of the General Assembly, we very much question if this pastoral letter was ever publickly read in the hearing of fifty—we have heard of only one instance, after repeated inquiries. And if a pastoral letter is not publickly read to a congregation, its very name is a mockery; for after all the publications of religious periodicals, and the distribution of the printed minutes of the Assembly, the mass of our congregations—not one individual in ten, taking the aggregate of the Presbyterian church—will ever know the contents of such a letter, if they even so much as know of its existence, unless it is read in their hearing. If this letter was read from the pulpit of a single clergyman who voted against its being written, we should be glad to hear of it, as a surprising fact. But this is not all. The letter has been treated as a nullity, by the most, perhaps by all, of those whose errors it was intended to correct, or to prevent. For six months after the issuing of that letter, we err greatly, if there was not nearly or quite as much *undue excitement* in religious meetings; as many *bodily agitations;* as little guarding against *indecorum in social worship;* as great an *excess of social meetings and exercises;* as much *praying and exhorting of women*, in promiscuous assemblies; as much *disturbance of the settled order of churches;* as much *regard to irregular preachers;* as much *disregard to the doctrinal standards of our church;* as much *hurrying of new made converts into the church;* and as many *new measures for the promotion of religious revivals*, as there had been for six months before the letter was written. We know that some of the evils just enumerated, and which are exactly those specified in the pastoral letter, have been gradually lessening for some time past; although the most of them yet exist, and in several places with little abatement. But the diminution of the extravagancies of various kinds, which have unhap-

pily accompanied the late revivals of religion, so far as such diminution has actually taken place, is to be attributed to the ascendency which common sense, reason, and sober piety, always gain, by time and observation, over whatever opposes them; and not to the influence, in any degree worth estimating, of the pastoral letter—This doing of the General Assembly, like many others of late, has been very little regarded. Are we then asked, why was it carried by a unanimous vote? We will state facts, and let our readers draw their own conclusions. The question whether such a letter should, or should not be written, was decided by the call of the roll, and the recording of the yeas and nays—The question was carried, and the letter was written. It was then palpable, that the majority that had voted for issuing a letter, would also vote for the adoption of the one that was read; and if opposed, the yeas and nays would doubtless be called for, and recorded, on this, as on the previous question—What would be the consequence?—The whole church, and the publick at large, would see the name of every man who had sought, by his vote, to preclude the Presbyterian church from being counselled and warned by its supreme judicature, on the important topicks, and in the affectionate manner, which that letter exhibits. Do we not here find the cause of the unanimous vote? A motion was also immediately made and carried, to erase the yeas and nays already recorded, on the question whether a letter should be issued; and this was followed by another successful motion, to erase the yeas and nays on the question for dividing the presbytery of Philadelphia by an act of the Assembly, and on the principle of elective affinity—That the General Assembly has a right to correct its own minutes, no one can question; but for ourselves, we wish they would very rarely, if ever, exercise this right, by expunging a record of yeas and nays—Why should they be erased? Ought any man to be ashamed that the world should know how he voted, on any question whatever? Are not the yeas and nays recorded for the very purpose of showing how every member gave his vote? Yes; and it may sometimes be of high importance to the individuals concerned, to be able to appeal to an unquestionable record, to show in what manner they did give their votes, on a particular and interesting occasion—If what we have now said will not enable our readers to determine why the pastoral letter was voted for unanimously, and so little regarded afterwards, we cannot solve the problem.

The peace of the church is unquestionably a precious blessing, for the preservation of which, *personal* sacrifices, to almost any extent, ought to be made. But the truth of God and the order of his house must not be sacrificed, even for the preservation of peace. Professor M. fully agrees with us in this; but he seems to think that all important differences in the Presbyterian church may be reconciled, without a division. If this can be effected, none will rejoice in such an event, if we live to witness it, more than ourselves. But we solemnly protest against the late fashionable method of settling differences by *compromise;* that is, by letting those who teach false doctrine, and violate their ordination engagements, and disregard the order of the Presbyterian church at pleasure, take their course, with only saying what amounts to this—"it were well, dear brethren, if you would be a little more careful of what you say and do," and then declaring that they are no longer to be disturbed by those to whom they have been opposed. We have had more than enough of such *reconciliations* as

this already. And when we consider how numerous and important are the existing differences, even if we take into view only those which relate to the topicks on which Professor M. has dwelt in his letters—how strong are the attachments of the parties who differ to the things about which they differ; how prostrate the discipline of the church has become, especially in regard to discipline for unsoundness in the faith; and how deeply and generally our church is embued with the spirit of Congregationalism—we confess that we almost despair of seing *real concord* restored, while our church is composed of such heterogeneous materials.

We feel constrained to say, that we think professor M. is in an extreme, in the indulgence of his fears of the evils that may ensue from a disturbance of the peace of the church. He seems to be horrified at the very thought of it. Let us not forget that the Bible is full of examples, of the testimony which the decided friends of God's truth and ordinances have borne in their favour, in the face of prevailing degeneracy; and this, although the peace of the church might be disturbed, and frequently was, in fact, greatly disturbed, by what they said and did. The history of the ancient prophets, of our blessed Saviour himself, and of his holy apostles, is in great part the history of their conflicts with the corruptors of the church of God, and the disturbance of the false peace in which it had settled down. The prophet Jeremiah, after lamenting in the most pathetick strains the state of the church in his day, mentions among the worst evidences of its corruption, that those, from whom decision in favour of reformation might have been expected, were "not valiant for the truth upon the earth;" our Saviour declared that he "came not to send peace but a sword;" the apostle Paul had a constant conflict with false teachers and false brethren—In regard to the latter he says, "to whom we gave place by subjection, no not for an hour;" and why not?—The answer is "that the truth of the gospel might continue with you." Of false teachers he hesitates not to declare, "I would they were even cut off that trouble you." The apostle John enjoins, "If there come any unto you and bring not this doctrine [the doctrine of Christ] receive him not into your house, neither bid him God speed"—Why so sternly repulsive?—For a very sufficient reason—"he that biddeth him God speed, is partaker of his evil deeds." Nearly the whole of the short epistle of Jude consists of a warning and of fearful denunciations against false teachers; and he tells the churches, "it was needful for me to write unto you, and to exhort you, that ye should earnestly contend for the faith once delivered to the saints." At the time of the Protestant reformation, there was a great cry against disturbing the peace of the church. But had this been regarded by Luther, Zuingle, Calvin, Cranmer, and Knox, what would have become of the *real* church of Christ? It might still have been slumbering in the corruptions of the Man of sin. What if the heroic Scotch Presbyterians, and the devoted English Puritans, had succumbed to those who wished and admonished them not to disturb the peace of the church? There might have been no Presbyterian and Congregational churches at this day in the United States.

It is manifest then, that there are occasions on which it is indispensably incumbent on the friends of pure evangelical truth and gospel order, and most of all incumbent on the ministers of Christ, who are "set for the defence of the gospel," to disturb the peace of the church—so far as it will be disturbed by standing up, and

standing firmly for the truth of God and his sacred institutions. The only question is, whether such an occasion exists at present in the Presbyterian church. If we did not most solemnly believe that it does, no consideration on earth (God helping us by his grace) should induce us to take the course we have been pursuing for three years past. Often have we been tempted and strongly inclined to shrink away from it. Often have we sought counsel of God. Often have we asked ourselves—what if we should be called to our last account—not an improbable event at our age—in the midst of what we are doing and writing? The result has been, that while we have been sensible of great imperfection in all we have done, we have believed that our *course itself* has been, and is, the right course; and we have not dared to abandon it. But for this, we should long since have been silent. We were, in fact, almost silent, for a year after the General Assembly of 1832. But we have been constrained to break our silence. If we are naturally prone to controversy, it was long before the propensity showed itself. We were about forty years in the ministry, before we ever wrote a sentence of polemicks, or were engaged in serious religious controversy of any kind. We have always hated it, and we still hate it. But in opposition to our reluctance, it is our purpose, in reliance on divine aid, to maintain, as far as our feeble powers will permit, our part of the struggle in which the best friends of the Presbyterian church are now engaged, for the preservation of her purity and her *eventual* restoration to solid peace—till we either see a favourable issue of the conflict, or death, or some other dispensation of the providence of God, shall manifestly decide that we have fulfilled our part of a sacredly incumbent duty.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

We think we cannot so well occupy, for the present month, the pages devoted to Literary and Philosophical Intelligence, as by the insertion at large of the following interesting paper. It is a document which ought to be preserved, not only as a memorial of wonderful and successful enterprise, but as one to which it may be desirable and useful to be able hereafter to refer, for the facts and discoveries which it records—Seldom is it seen that "all the glory" is so distinctly acknowledged to be due to God as it is in this paper, when success and preservation have been the result of a hazardous and important undertaking, in which men of the world alone were engaged—The conclusion of the article is admirable.

The Arctic Expedition.—The following letter addressed by the gallant navigator to the admiralty, will put our readers in possession of all the adventures and discoveries of this memorable expedition.

Admiralty, Oct. 22.

Sir—I am commanded by the Lords Commissioners of the Admiralty to transmit you the copy of a letter addressed to their Secretary by Captain Ross, containing an outline of the proceedings of that gallant officer and his brave companions, and their providential deliverance from a situation of peril unequalled in the annals of navigation, and I am to express their lordships' wishes that a document so honourable to the parties, and to the naval service of the country, may, through the committee for managing the affair at Lloyd's, be made public.

I am, sir,

Your very humble servant,

J. Barrow.

Mr. Bennet, Lloyd's.

On board the Isabella, of Hull,
Baffin's Bay, Sept. 1833.

Sir,—Knowing how deeply my Lords Commissioners of the Admiralty are interested in the advancement of nautical knowledge, and particularly in the improvement of Geography, I have to acquaint you, for the information of their Lordships, that the expedition, the main object of which is to solve, if possible, the question of a north-west passage from the Atlantic to the Pacific Ocean, particularly by Prince Regent's Inlet, and which sailed from England in May, 1829, notwithstanding the loss of the foremast and other untoward circumstances, which obliged the vessel to refit in Greenland, reached the beach on which his Majesty's late ship Fury's stores were landed, on the 13th of August.

We found the boats, provisions, &c. in excellent condition, but no vestige of the wreck. After completing in fuel and other necessaries, we sailed on the 14th, and on the following morning rounded Cape Garry, where our new discoveries commenced, and, keeping the western shore close on board, ran down the coast in a S. W. and W. course, in from 10 to 20 fathoms, until we had passed the latitude of 72 north, in longitude 94 west; here we found a considerable inlet leading to the westward, the examination of which occupied two days; at this place we were first seriously obstructed by ice, which was now seen to extend from the south cape of the inlet, in a solid mass, round by S. and E. to E. N. E.; owing to this circumstance, the shallowness of the water, the rapidity of the tides, the tempestuous weather, the irregularity of the coast, and the numerous inlets and rocks for which it is remarkable, our progress was no less dangerous than tedious, yet we succeeded in penetrating below the latitude of 70 north, in longitude 92 west, where the land, after having carried us as far east as 90, took a decided westerly direction, while land at the distance of from 40 miles to the southward was seen extending east and west. At this extreme point our progress was arrested on the 1st of October, by an impenetrable barrier of ice. We, however, found an excellent wintering port, which we named Felix Harbour.

Early in January, 1830, we had the good fortune to establish a friendly intercourse with a most interesting consociation of natives, who, being insulated by nature, had never before communicated with strangers; from them we gradually obtained the important information that we had already seen the continent of America; that about 40 miles to the S. W. there were two great seas, one to the west, which was divided from that to the east by a narrow strip or neck of land. The verification of this intelligence either way, on which our future operations so materially depended, devolved on Commander Ross, who volunteered this service early in April, and accompanied by one of the mates, and guided by two of the natives, proceeded to the spot, and found that the north land was connected to the south by two ridges of high land, 15 miles in breadth; but, taking into account a chain of fresh water lakes, which occupied the valleys between the dry land which actually separates the two oceans is only five miles. This extraordinary isthmus was subsequently visited by myself, when Commander Ross proceeded minutely to survey the sea coast to the southward of the isthmus, leading to the westward, which he succeeded in tracing to the 99th degree, or to 150 miles of Cape Turnagain of Franklin, to which point the land, after leading him into the 70th degree of north latitude, trended directly; during the same journey he also surveyed 30 miles of the adjacent coast, or that to the north of the isthmus, which, by also taking a westerly direction, forming the termination of the western sea into a gulf. The rest of this season was employed in tracing the sea-coast south of the isthmus leading to the eastward, which was done so as to leave no doubt that it joined, as the natives had previously informed us, to Ockullee, and the land forming Repulse Bay. It was also determined that there was no passage to the westward for 30 miles to the northward of our position.

This summer, like that of 1818, was beautifully fine, but extremely unfavourable for navigation; and our object being now to try a more northern latitude, we waited with anxiety for the disruption of the ice, but in vain; and our utmost endeavours did not succeed in retracing our steps more than four miles, and it was not until the middle of November that we succeeded in cutting the vessel into a place of security, which we named "Sheriff's Harbour." I may here mention that we named the newly discovered continent to the southward, "Boothia," as also the isthmus, the peninsula to the north, and the eastern sea, after my worthy friend, Felix Booth, Esq. the truly patriotic citizen, of London, who, in the most disinterested manner, enabled me to equip the expedition in a superior style.

The last winter was in temperature nearly equal to the means of what had been experienced on the four preceding voyages, but the winter of 1830 and 1831 set in with a degree of violence hitherto beyond record—the thermometer sunk to 92 degrees below the freezing point, and the average of the year was 10 degrees below the preceding; but notwithstanding the severity of the summer, we travelled

across the country to the west sea by a chain of lakes, 30 miles north of the isthmus, when Commander Ross succeeded in surveying 50 miles more of the coast leading to the north-west, and by tracing the shore to the northward of our position, it was also fully proved that there could be no passage below the 71st degree.

This autumn we succeeded in getting the vessel only 14 miles to the northward, as we had not doubled the Eastern Cape, all hope of saving the ship was at an end, and put quite beyond possibility by another very severe winter; and having only provisions to last us to the 1st of June, 1833, dispositions were accordingly made to leave the ship in the present port, which (after her) was named Victory Harbour. Provisions and fuel being carried forward in the spring, we left the ship on the 28th of May, 1832, for Fury Beach, being the only chance left of saving our lives; owing to the very rugged nature of the ice, we were obliged to keep either upon or close to the land, making the circuit of every bay, thus increasing our distance of 200 miles by nearly one half; and it was not until the 1st of July that we reached the beach, completely exhausted by hunger and fatigue.

A hut was speedily constructed, and the boats, three of which had been washed off the beach, but providentially driven on shore again, were repaired during this month, and the unusual heavy appearance of the ice afforded us no cheering prospect until the 1st of August, when in three boats we reached the ill-fated spot where the Fury was first driven on shore, and it was not until the 1st of September we reached Leopold South Island, now established to be the N. E. point of America, in latitude 73, 56, and longitude 90 west. From the summit of the lofty mountain on the promontory we could see Prince Regent's Inlet, Barrow's Strait, and Lancaster Sound, which presented one impenetrable mass of ice, just as I had seen it in 1818. Here we remained in a state of anxiety and suspense which may be easier imagined than described. All our attempts to push through were vain; at length being forced by want of provisions and the approach of a very severe winter, to return to Fury Beach, where alone there remained wherewith to sustain life; there we arrived on the 7th of October, after a most fatiguing and laborious march, having been obliged to leave our boats at Batty Bay. Our habitation, which consisted of a frame of spars, 32 feet by 16 feet, covered with canvas, was, during the month of November, enclosed, and the roof covered with snow, from 4 to 7 feet thick, which being saturated with water when the temperature was 15 degrees below zero, immediately took the consistency of ice, and thus we actually became the inhabitants of an iceberg during one of the most severe winters hitherto recorded; our sufferings, aggravated by want of bedding, clothing, and animal food, need not be dwelt upon. Mr. C. Thomas, the carpenter, was the only man who perished at this beach, but three others, besides one who had lost his foot, were reduced to the last stage of debility, and only 13 of our number were able to carry provisions in seven journies of 62 miles each to Batty Bay.

We left Fury Beach on the 8th of July, carrying with us three sick men, who were unable to walk, and in six days we reached the boats, where the sick daily recovered. Although the spring was mild, it was not until the 15th of August that we had any cheering prospect. A gale from the westward having suddenly opened a lane of water along shore; in two days we reached our former position, and from the mountain we had the satisfaction of seeing clear water across Prince Regent's Inlet, which we crossed on the 17th, and took shelter from a storm 12 miles to the eastward of Cape York. The next day, when the gale abated, we crossed Admiralty Inlet, and were detained six days on the coast by a strong N. E. wind. On the 25th we crossed Navy Board Inlet, and on the following morning, to our inexpressible joy, we descried a ship in the offing, becalmed, which proved to be the Isabella of Hull, the same ship which I commanded in 1818. At noon we reached her, when her enterprising commander, who had in vain searched for us in Prince Regent's Inlet, after giving us three cheers, received us with every demonstration of kindness and hospitality which humanity could dictate. I ought to mention also that Mr. Humphreys, by landing me at Possession Bay, and subsequently on the west coast of Baffin's Bay, afforded me an excellent opportunity of concluding my survey, and of verifying my former chart of that coast.

I now have the pleasing duty of calling the attention of their lordships to the merit of Commander Ross, who was second in the direction of this expedition. The labours of this officer, who had the departments of astronomy, natural history and surveying, will speak for themselves in language beyond the ability of my pen; but they will be duly appreciated by their lordships, and the learned bodies of which he is a member, and who are already well acquainted with his acquirements.

My steady and faithful friend, Mr. William Thom, of the royal navy, who was formerly with me in the Isabella, besides his duty as third in command, took charge of the meteorological journal, the distribution and economy of provisions, and to

his judicious plans and suggestions, must be attributed the uncommon degree of health which our crew enjoyed; and as two out of the three who died in the four years and a half were cut off early in the voyage, by diseases not peculiar to the climate, only one man can be said to have perished. Mr. M'Diarmid, the surgeon, who had been several voyages to these regions, did justice to the high recommendation I had received of him: he was useful in every amputation and operation which he performed, and wonderfully so in his treatment of the sick; and I have no hesitation in adding, that he would be an ornament to his Majesty's service.

Commander Ross, Mr. Thom, and myself, have, indeed, been serving without pay; but, in common with the crew, have lost our all, which I regret the more, because it puts it totally out of my power adequately to remunerate my fellow sufferers, whose case I cannot but recommend for their lordships' consideration. We have, however, the consolation, that the results of this expedition have been conclusive, and to science highly important, and may be briefly comprehended in the following words:—The discovery of the Gulf of Boothia, the continent and isthmus of Boothia Felix, and a vast number of islands, rivers, and lakes; the undeniable establishment that the north-east point of America extends to the 74th degree of north latitude; valuable observations of every kind, but particularly on the magnet; and to crown all, have had the honour of placing the illustrious name of our Most Gracious Sovereign William IV., on the true position of the magnetic pole.

I cannot conclude this letter, sir, without acknowledging the important advantages we obtained from the valuable publications of Sir Edward Parry and Sir John Franklin, and the communications kindly made to us by those distinguished officers before our departure from England. But the glory of this enterprise is entirely due to Him whose divine favour has been most especially manifested towards us, who guided and directed all our steps, who mercifully provided, in what we had deemed a calamity, his effectual means of our preservation; and who, even after the devices and inventions of man had entirely failed, crowned our humble endeavours with complete success.

I have, &c.

John Ross, Captain R. N.

To Captain the Hon. George Elliot, &c.
Secretary of the Admiralty.

Religious Intelligence.

LETTER FROM MR. GUTZLAFF.

We know not when we have read an article of Religious Intelligence with deeper interest, than the following letter to a merchant of Philadelphia, from the learned, devoted, and enterprising missionary, Gutzlaff. No man is better acquainted than he with the state of China, and the manners and usages of its inhabitants; and if his anticipations are well founded, what thrilling information to the friends of missions, and how auspicious to the sacred cause in the promotion of which they are employed, is the fact, that the door is opening, and the prospect bright, for the introduction of the pure gospel of Christ into the most populous nation of the world; embracing at least a fourth part of the human race.

Canton, May 21st, 1833.

Dear Sir,—Highly delighted at the receipt of the medicines which you had the kindness to send me, I offer you my most sincere thanks.

After having made three voyages, and being on the eve of a fourth, I rejoice in the prospect of seeing very soon a free communication with this mighty empire opened. There are at present no obstacles to the promulgation of the blessed gospel in the maritime provinces. The jealousy of government has by repeated attempts been blunted, and the friendship of the natives has considerably increased. We have had many a severe contest with the crooked and detestable policy of the mandarins, but our relations are now such as to preclude the possibility of any serious collision. Still, however, furious edicts are fulminated against the "daring and deceitful barbarians, who like rats approach the coast," yet they harm us as little as the Papal bulls.

I anticipate with the most intense joy the final overthrow of the kingdom of Satan in China. Many a year will still elapse, many a hard struggle will still take place, but I am confident that the Al-

mighty will carry on his great work. Do not consider me a visionary. I have witnessed facts which even exceeded my most sanguine expectations. The desire for becoming acquainted with our religion and science is truly great in the Shekeang and Keagnan provinces. Many thousand books have found, during this last voyage, their way to all the ports of the empire, and have been scattered thence into the interior. Having come in contact with many Chinese and Manchoo grandees, I am more convinced that we have nothing to expect from government, which is utterly devoid of all principle; but, on the other side, we have to expect every thing from *the people*, who form a glaring contrast with their rulers. Their kindness cannot be exceeded. It is now my intention to establish a hospital at Flangchoo, the capital of Chekeong. I have neither funds nor friends except well-wishers. At the same time, it will be necessary to counteract the anti-national feelings of government by the press, and to impart science by the same means. It will not be very easy to gain a permanent footing, but as the emperor does not disapprove of my conduct, which has been repeatedly reported to him, I hope to succeed by the gracious interposition of Providence. Indeed I leave all to my God and Saviour, who has preserved me until this moment amidst all dangers and granted so free an entrance to this secluded nation.

Receive my sincerest thanks for the interest you have taken in my behalf, and tell those unknown friends who are ready to aid me, that till my last breath I shall live exclusively for China. Whenever the ice is broken, and free intercourse granted, we will witness the regeneration of the largest nation on the globe.

For all my undertakings I feel my utter helplessness, and remain prostrate before Him, who alone can carry on the work. May the Almighty bless you with his grace from on high.

Believe me to be, dear Sir, your thankful servant. Signed,

CHARLES GUTZLAFF.

WESTERN FOREIGN MISSIONARY SOCIETY.

The Missionary Chronicle of this Society, containing the Nos. for October and November, has just reached us. We are glad to learn that its regular monthly appearance may hereafter be expected; and we earnestly recommend its patronage to all our readers. They really ought to take it, both for their own information and the advantage of the society—The expense is trifling, only fifty cents a year. We wish we had space to insert a large part of the pamphlet before us; but we can make room only for a few short extracts.

MISSION TO WEST AFRICA.

A statement of the organization of this mission was given in our last No. In anticipation of the departure of the Jupiter for Africa in the following week, a union meeting, comprising the Methodist and Presbyterian congregations of Norfolk, was held in the Presbyterian church of that borough, on Sabbath evening, the 27th. The Rev. Mr. Boydton, of the Protestant Episcopal church, introduced the exercises of the evening with an appropriate hymn. The Rev. Mr. ——, Presiding Elder of the Methodist Episcopal church, addressed the throne of grace; after which Messrs. Laird and Cloud, of the Western Foreign Missionary Society, and Messrs. Spaulding and Wright of the Methodist Episcopal church, all missionaries to Africa, then addressed a large and attentive assembly.

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A few days before leaving this country, the Rev. Mr. Pinney very unexpectedly received the appointment of temporary agent and governor of the colony of Liberia, which, on consultation with his friends, he concluded to accept. The following letter, since received from him, will not only explain the reasons of his conduct, but develope the truly heroic spirit with which he repairs to Africa. It is addressed to the executive committee.

Norfolk, November 1st, 1833.

Respected Brethren,

Very unexpectedly to me, I have been obliged by circumstances to decide once more on an important step, without the privilege of a previous consultation with the Board at Pittsburg; though, thanks to God, I was not left to act wholly alone, and without any to advise. On the 29th, I received by mail a commission as Colonial Agent, from the Board of Managers of the American Colonization Society. It evidently contemplates but a short period, and is to continue only till the re-election of a proper man to take the *permanent* agency. It is only *temporary*, and it was this fact alone that procured the consent of my mind to act, without first obtaining your opinion. Under the momentary expectation of sailing, some decision was immediately necessary, and, assisted by the advice of my associates in the mission, and of your Corresponding Secretary, Mr. Swift, and the request of some of the

warmest friends of your society, I have concluded to accept, if contingencies do not render it unnecessary.

As may be supposed, my mind was not a little perplexed, and if I have made a wrong decision—the error has been in judgment—not intentional.

The question to be decided appeared to me in this way: Will it upon the whole be subservient to our great purpose—the spread of the gospel—for me to accept the appointment? On the one hand, I had before me a consciousness of my many disqualifications for the station, the possibility that it might for a time interfere considerably with my engagements to the missionary society, the disappointment which it might occasion in the minds of many who will learn the fact without knowing the motives; the possibility that some may make a handle of it to injure the cause of missions—especially at the south; and to crown all, the apparent impropriety of doing any thing in the case, without the previous consent of your board. On the other hand, were the evils which might accrue, in the derangement of the affairs and loss of property of a sister institution, whose prosperity I believed useful to the designs of missionary societies—the inconvenience to our mission likely to arise from the absence of an agent: the probability that the arrangement would soon terminate, and that my relation to one might not at all interfere with, but rather promote the interests of the other society; and the conviction that, under existing circumstances, a *merely nominal agency* would secure the interests of the colony better than *none at all.*

I trust the sentiments of your Board will accord with the choice between difficulties which I have made, and, that the Christian public will, in general, approve. That there will be wanting individuals—to misconstrue, and even misrepresent the affair, I dare not hope: when was a good cause without opposers? Having, to the best of my ability, weighed the matter, I feel prepared to bear any obloquy which may be consequent. My Lord has said, "Wo unto you when *all* men speak well of you."

My object is singly to spread the gospel by the use of the best means; and this, under God, I trust will continue to actuate me through life. There is no diminution of confidence or interest in the success of our efforts. But, confident in the promises of God, and in the prayers of his people, in whose hearts our object occupies no inferior place—I feel anxious to press onward—and spend in this work. We shall triumph: our cause is that of truth and God, and though *we* may fall, others shall enter in and reap. Ten thousand lives would cheaply purchase the successful spread of salvation in Africa.

In these sentiments my brethren perfectly agree with me. Our hearts may be troubled, but not cast down—distressed, but not perplexed.

In view of the recompense of reward, we can measurably affirm with the apostle, "for me to live is Christ, to die is gain." We are waiting with feelings allied to impatience for the day of actual entrance upon the field of labour—and are anxiously expecting the day of embarkation.

We covet nothing on earth, but the honour and privilege of spending our "little span" in the service of Jesus, if we are only door-keepers in the sanctuary. Our daily prayer is, that many others may press with us into the same work.

That God may bless your society with a numerous band of faithful missionaries, and succeed and govern all your counsels, is my constant prayer.

In the bonds of Jesus,
Yours, sincerely,
J. B. Pinney.

To the Board of Managers of the W. F. M. Society, Pittsburgh.

The *Jupiter* finally put to sea on the 6th of November, having on board, besides the ten persons connected with the two missions, Dr. Todson, colonial physician, Messrs. Williams and Roberts, old colonists, and fifty coloured emigrants.

INDIAN MISSION.

On Friday evening, Oct. 18th, the Rev. Joseph Kerr, was ordained to the work of the gospel ministry by the Presbytery of Ohio, as an evangelist, to labour among the Western Indians, under the direction of the Western Foreign Missionary Society. The Rev. David M'Conaughy, D. D., President of Washington College, preached the sermon; the Rev. Dr. Herron proposed the constitutional questions; the late venerable Dr. M'Millan offered the ordaining prayer, and the Rev. H. R. Weed, of Wheeling, gave the charge.

On Monday evening, the 4th inst., the Western Mission was organized, in the 1st Presbyterian church in this city.

"The prospect and progress of the Western Foreign Missionary Society," says the Christian Herald, from which we copy a statement of this meeting, "are advancing quite beyond the most sanguine anticipations of its warmest friends. Two years only have now performed their rounds since its organization, and then it

had its friends, its funds and its men to seek among the friends of the Redeemer —but other and older institutions, with higher pretensions and more imposing claims, were sweeping away its resources, throughout the length and breadth of the land.—*Now*, under the smiles of Providence, the pioneers of this infant society have selected several sites suitable for missionary stations, on each of two *antipodal* continents. For the eastern continent, five missionaries have embarked, viz.—Mr. Pinney, Mr. Cloud, Mr. and Mrs. Laird, and Mr. Temple, (a man of colour and an assistant,) who are now, we trust, safely and prosperously ploughing the mighty deep, on their way to proclaim to the degraded Africans "the unsearchable riches of Christ," and lead them to that "fountain that is opened for sin and for uncleanness," where they may "wash their robes, and make them white in the blood of the Lamb."

Another family, consisting of six members, set out on Wednesday morning last, on their way to occupy a station in the distant west, among the "Wea Indians." —The Rev. Wells Bushnell, superintendent of this mission, is a graduate of Jefferson college, took his degree in the spring of 1823, and, after studying theology at Princeton, was ordained and installed as pastor of the Presbyterian church at Meadville, in the fall of 1826. With a heart devoted to the cause of missions, after much deliberation, and no doubt much prayer, he resigned this desirable and important charge, for the express purpose of saying, "Here am I, send me," and of acting accordingly. Mrs. Eleanor Bushnell, his wife, is the daughter of John Hannen, Esq., of Alleghenytown, and cheerfully unites with Mr. B. in the work. They, with two children, have surrendered the endearments and comforts of society, for the waste howling wilderness, with the hope that, by the blessing of the Almighty and the aid of his Spirit, they may be instrumental in opening up "waters in the wilderness and streams in the desert," to refresh the thirsty soul and comfort the sorrowful soul.

The Rev. Joseph Kerr is also a graduate of Jefferson college, and prosecuted his theological studies in the Western Seminary. He was married, on the 15th October, to Miss Mary Ann Caldwell, a family connexion of Mrs. Bushnell—he was ordained to the work on the 18th, by the Presbytery of Ohio, with a view to his present destination—and on Monday evening, the 4th inst., was finally devoted to the missionary work among the aborigines of our country.

Miss Martha Boal was a resident and a teacher in Xenia, Ohio; and, having imbibed a devoted missionary spirit, she determined on giving herself to the work—but, being a member of the Associate church, and seeing no prospect of that denomination engaging in the missionary enterprise, she offered her services to the Western Foreign Missionary Society, and was accepted.

Miss Nancy Henderson was a successful teacher in an infant school, and will occupy a correspondent station in the family, with Miss Boal, in teaching the Indians the elements of education and domestic industry, as well as what is more important, "the redemption that is in Christ Jesus." It is expected, however, that in the spring the family will separate, and form two stations, as opportunity and expediency may advise.

This interesting and beloved family was organized in the First Presbyterian church in Pittsburgh, on last Monday, being the fourth day of the present month. The exercises of the evening were introduced with prayer, by the Rev. A. D. Campbell, and after singing, the Rev. W. D. Smith, who explored the Indian country, and selected the station they are about to occupy, delivered an address to the audience. After again singing, the Rev. Dr. Herron, chairman of the executive committee, addressed the missionaries, put the proper questions, received their obligations, organized them into a missionary family by prayer, and gave them an appropriate and impressive charge.

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ANNUAL AUTUMNAL MEETINGS.

The Synod of Pittsburg began its sessions in this city, October 17th, and closed them on the 22d.—During its meeting, besides the ordination of the Rev. Mr. Kerr as a missionary to the Western Indians, already noticed, a meeting for religious exercises was held, when

"The Rev. W. D. Smith, an agent lately employed by the Western Foreign Missionary Society to visit the Indian tribes on the western frontier, for the purpose of selecting the most suitable places for locating missionary stations, having at considerable length addressed the Synod, the following resolution was offered and unanimously adopted.

Resolved, That this Synod, relying upon the aid of the Great Head of the church, do pledge itself to sustain the Western Foreign Missionary Society in attempting the immediate supply of every unsupplied and accessible tribe of the Western Indian Reservation with the means of grace."

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From August 15th to October 20th, the amount of cash received by the Western Foreign Missionary Society, was $2101 26½ cents.

View of Publick Affairs.

The latest intelligence from Europe is under date of Nov. 7th, from Liverpool—Having in our last number given a view of the political aspect of Europe, and indeed of the world at large, more extensive and particular than usual, we shall at present only notice such recent occurrences as are of most interest. In Britain, the most important article of news, in our estimation, is the return of the expedition under Captain Ross, which was sent to discover a north-west passage into the Pacific Ocean, and which it was feared had terminated in the perishing of the adventurous explorers. Of this a full account is given in a former part of our present number. We have seen no account of the meeting of the British Parliament, which was prorogued to the 31st of October—France appears to be entirely tranquil—The news of the most interest is from Spain. We mentioned last month the death of King Ferdinand, and intimated that it was probable a conflict and civil war would ensue. This has accordingly taken place. The northern, and north-western provinces of Spain, have proclaimed as king, Don Carlos, the brother of the deceased monarch; and it appears that they are determined to support his claim to the crown by military force. The mails from Madrid to France and Portugal have been stopped, and intercourse in general is suspended. Meanwhile, Isabella, the daughter of Ferdinand, a child of about two years of age, was proclaimed Queen of Spain, at Madrid, on the 24th of October, and great rejoicings, with the illumination of the city, took place on the occasion. Her mother acts as regent, and has hitherto retained in their places the ministers appointed by the late king. Rumours, however, are afloat, that great changes are to be made. It was thought proper, two days after the proclaiming of Queen Isabella at Madrid, to disarm a corps of Royalist volunteers, who it was understood were hostile to the young Queen, and disposed to side with Don Carlos. The volunteers resisted, and some fighting ensued, between them and the troops attached to the Queen. But the regent, in a proclamation which she issued on the occasion, says that there were only "two or three killed, and five or six wounded," and that the whole disorder was terminated in an hour. It appears, however, that 300 of the volunteers escaped into the country—They were pursued, and it was supposed would soon be captured, killed, or dispersed. Judging from the whole aspect of the last accounts, appearances seem to be favourable to the establishment of the claims of the Queen regent and her daughter. But the conflict has only commenced, and what will be its issue time alone can disclose—We have seen several statements, to which we know not what credit is due, that a considerable body of French troops was marching to the frontiers of Spain—In Portugal, it appears that the Miguelite forces have been compelled to retreat to a considerable distance from Lisbon, leaving open the communication of the city with the adjacent country. On the whole, we think the cause of Miguel is desperate; but the accounts from Portugal are not very recent—The Pope is in great wrath against Don Pedro, for not accrediting his Legate, or regarding his ghostly decrees. This promises well—The rest of Europe remains *in statu quo*—Nor have we observed any changes of much importance, in the other quarters of the world, announced within the past month—The latest accounts from Mexico still continue to represent the triumph of Santa Anna as complete, and as promising the restoration, and it is hoped the establishment of peace, in that great republic.

Shortly after the publication of our last number, President Jackson's Message to Congress appeared. Our readers have all seen it, and we leave them to form their own opinions on its character—Congress have but just entered on business; but indications, not to be mistaken, already show, that warm debates are to be expected, and that measures deeply affecting the welfare, and perhaps the peace of our country, will be adopted, in the course of the present session. Let all who believe in the duty and efficacy of prayer, be earnest in their supplications to heaven, that wisdom and integrity may guide our public counsels, and that the prosperity and happiness of our beloved country may be continued and perpetuated—mindful always that "righteousness exalteth a nation, but that sin is the reproach of any people."

INDEX TO VOLUME XI.

A

Application of Property, Letter on, 16.
American Hosiery, 87.
American Skill and Industry, 87.
Affairs, Publick, View of, 45, 93, 142, 189, 238, 285, 334, 380, 430, 470, 517, 560.
Ancient Coin, 134.
Asaad Shidiak, Death of, 139.
Advice and Exhortation, 205.
Ailantus Glandulosa, 327.
Anvil, Noise of, 368.
Army in India, Happy Change of, 375.
Affecting Epistle of Pomponio Algieri the Martyr, 392.
Aqueduct, 509.
Animal Food, Cooking of, 508.
April, 223.

B

Broom Corn, 467.
Burns, Cure for, 423.
Beech Trees, Remarkable Fact, 423.
Bark, Peruvian, 369.
Bishop Warburton, Observation of, 326.
Bees, Trader in, 328.
Baptismal Names, 326.
Baptism, Address on, 262.
Boat, Portable One, 274.
Bible Society, Foreign, 135, 235.
—— Printing of, 185.
—— in India, 39.
—— in Africa, 36.
—— in Canton, 423.
Blind, Wonderful Persons, 86.
Botany, Smith's and Waterhouse's, 87.
Brewster, Sir David, 36.
Bosphorus, a Sketch, 35.
Backslider, a Letter to a, 531.

C

Christian, Death of a, 483.
Chesterfield and Apostle Paul, 431.
Capital Suggestion, 509.
Cowper, Case of, 475.
Caspar Hauser, 403.
Cream, Way of Obtaining, 424.
Church, Statistical, 424.
——— Expectation of the, 251.
Christian Encouragement, 269.
Creation, Wonders of, 366.
Cape Verds, Population, 274.
Coal, Market of, 184.
Constitution, Exposition of, 134.
Christian Sabbath, Benefits of, 75.
——— Observer, Extract from, 89.
Clouds, 369.
Church, a Pastor's Address to his, 528.

D

Dialogue, 494.
Deaf and Dumb, 369.
Disease, Origin of, 134.
Duty with the Promise, Harmony of, 291.
Death of a Friend, Lines on the, 444.

E

Eddy, Thomas, Life of, 273.
East Indies, 516.
Extraordinary Species of Ape, 510.
Expedition in Travelling, 327.
Egyptian Newspaper, 327.
Eliezer of Damascus, 310.
Execution, Publick, 369.
Electric Eel, 368.
Emigrants at Quebec, 368.
Earthquake, 423.
Education, Rush on, 87.
Extracts from Journal of Mr. Butrick, 42.
Expedition, the Arctic, 553.

F

Floating Mattress, 510.
Flint's Indian Wars, 467.
Fire, Escape from, 423.
Faith, How Justified by, 348.
Fallible Witnesses, the Senses are, 369.
Fact, Curious One, 327.
—— Interesting, 328.
Farewell Hymn, 244.
First Thoughts, a Mother's, 223.
Fire, Something New concerning, 134.
Force, Centrifugal, 35.
——— Medical, of Paris, 467.
Fullerton, Rev. Mr., Death of, 457.
Fisk, Rev. Ezra, Obituary of, 539.
—— Mrs. Esther, Letter to, 546.

G

German Universities, 452.
Germany, Libraries of, 368.
German Version, Luther's, 325.
Gig made by a Blind Man, 273.

General Assembly, Proceedings of, 275.
God, Confidence in, 199.
Gurney's Address to Mechanics, 119, 161.
Gœthe, Canal of, 134.
Gas Works, 34.

H

Holy Confidences, Uses of, 436.
Hall, Character of, 350.
Hindostan, Mission to, 371.
Higgin's Geology, 80, 129.
House of God, Duty in, 5.
Hervey, Rev. James, Letter of, 439.

I

Infidel, Testimony of an, 387.
Indian's Names, 366.
Irving, Rev. Mr., 326.
Ireland, Claims of, 333.
Islands, Falkland, 274.
Important Proposition, 282.
India, New Route to, 227.
Interesting Incidents, 23.

J

Journey, Scientific, 185.
Jesus, Love of, 58.

K

Knights Templars, 326.
Kaahumanu, Death of, 185.

L

Lectures on the Shorter Catechism, 1, 49, 97, 145, 193, 241, 289, 337, 385, 433, 473, 521.
Letters to Presbyterians, Review of, 318, 358, 411, 458, 495, 547.
Lighting Attick Stories, 509.
Lord Gambier, Last Days of, 388.
Letter, Interesting, 373.
——— of Dr. Watts, 127.
——— from Rev. T. Barr, 23.
——— from Mr. Gutzlaff, 556.
London, City of, 328.
Love of Christ, 196.
Level Roads, 185.
Labour, Systematic, 135.
Law Suit at Tahiti, 88.
Life of Leighton, 26.

M

Meteoric Phenomenon, 597.
More, Hannah, 86, 508.
Mental Science, 62, 109, 445.
Metals known to the Aborigines, 465.
Manufacturing, 468.
Missions, American Board of, 468.
——— Chinese, 89.
——— Greek, 90.
——— Ceylon, 91.
——— India, 275.
——— Origin at Travancore, 36.
Missionaries Wanted, 372.
——— Field for, 377.
Missionary Correspondence, 329.
Mount Vesuvius, Eruption of, 423.
Moravians, 328.
Mackintosh's England, 177.
Munificence, 186.
Man, Sin of, 54.
Minerals, 87.
M'Millan, Rev. John, Death of, 546.

N

Napoleon, Statue of, 422.
Naples, Population of, 423.
Newspaper, First in England, 423.
Navy, Temperance in, 87.

O

Obituary, 316.
Origin of Light, 244.
Oats, Chinese, 274.
Oxalis Crenata, 186.
Ohio Canal, Completion of, 35.

P

Popery, Paganism of, 493.
——— Impositions of, 326.
Prayer, 444.
Poetry and Fiction, 461.
Pilgrim's Farewell, 394.
Paris, Population of, 423.
Petrifaction, 423.
Paper, Miles of, 423.
Post Office, English, 325.
Parents, Tears of, 170, 265.
Pinney, Mr., News from, 234, 284.
——— Return of, 328, 370.
——— Letter from, 557.
Properties of Sugar Cane, 228.
Pictet's Theology, 101, 150.
Palm Tree, 185.
Proof, Nature of, 116.
Plants found in Tombs, 134.
Palestine, Map of, 86.
Planets Visible, 35.
Presbyterian Church, State of, 278.
Pious Negroes, Memorials of, 535.
Psalm VIII., Hymn adapted to, 530.

R

Recent Publications, Notice of, 507.
Recantation of a Roman Priest, 40.
River Niger, 425.
Rowland Hill, Character of, 340.
——— Lines on the Death of, 342.
Rainbow, 155.
Religion at St. Helena, 168.
Railways, 185.
Rural Life, Christian Morals important in, 13, 59, 105.
Russian Annual, 134.

S

Steam Ship, 510.
Silk, American, 134.
St. Simon's and St. Jude's Day, 58.
Speculation, Bane of Piety, 18.
Sabbath Day Song, 104.
——— Observance of, 376.
Sandwich Islands, 228, 509.
South Africa, Missionary Chronicle of, 283, 510.
Steam Engines, 510.
St. Petersburgh, Population of, 423.

Sermons, Simplicity in, 349.
Seamen's School, 367.
Scotch Church, 367.
Statistics, 327.
Spontaneous Combustion, 274.
Story from the Mishna, 222.
Swans, 228.
Science, Honour to, 228.
Stocking Knitter, 185.
Scott, Walter, Eulogies of, 456.

T

Tenth Commandment, True Import of the, 435.
To a Friend, on the Death of his Wife, 437.
Traveller in Europe, Observations of a, 156, 199, 245, 298, 342, 395.
Tidings, Missionary, 297.
Theology, Scotch, 20.
Theological Student, Address to a, 303.
Tree, Large Apple, 327.
Theseus, Statue of, 274.
Temperature, Effects of, 184.
Trombone, 134.
Truth, Importance of, 68.
Trial, Quaker, 426.
Transubstantiation, Doctrine of, 538.

U

Utility of Music, 273.
Ulster, Synod of, 78.
Upper Missouri, Scenes of, 126.
Useful Knowledge, 19.

V

Vienna, Population of, 423.
Vegetable Mould, 273.

W

Wilberforce, Notice of, 484.
Walter Scott, Novels of, 77.
Western Foreign Missionary Society, 186, 229, 429, 469, 557.
W. Wirt's Letter, 356.
Wyoming Monument, 328.
Wheat, Copper in, 274.
Water in the Desert, 228.
World, Mutations of the, 12.
Waterhouse, Dr. 367.
Winter Evenings, 34.

Z

Zion's Watchmen, Duty of, 440.